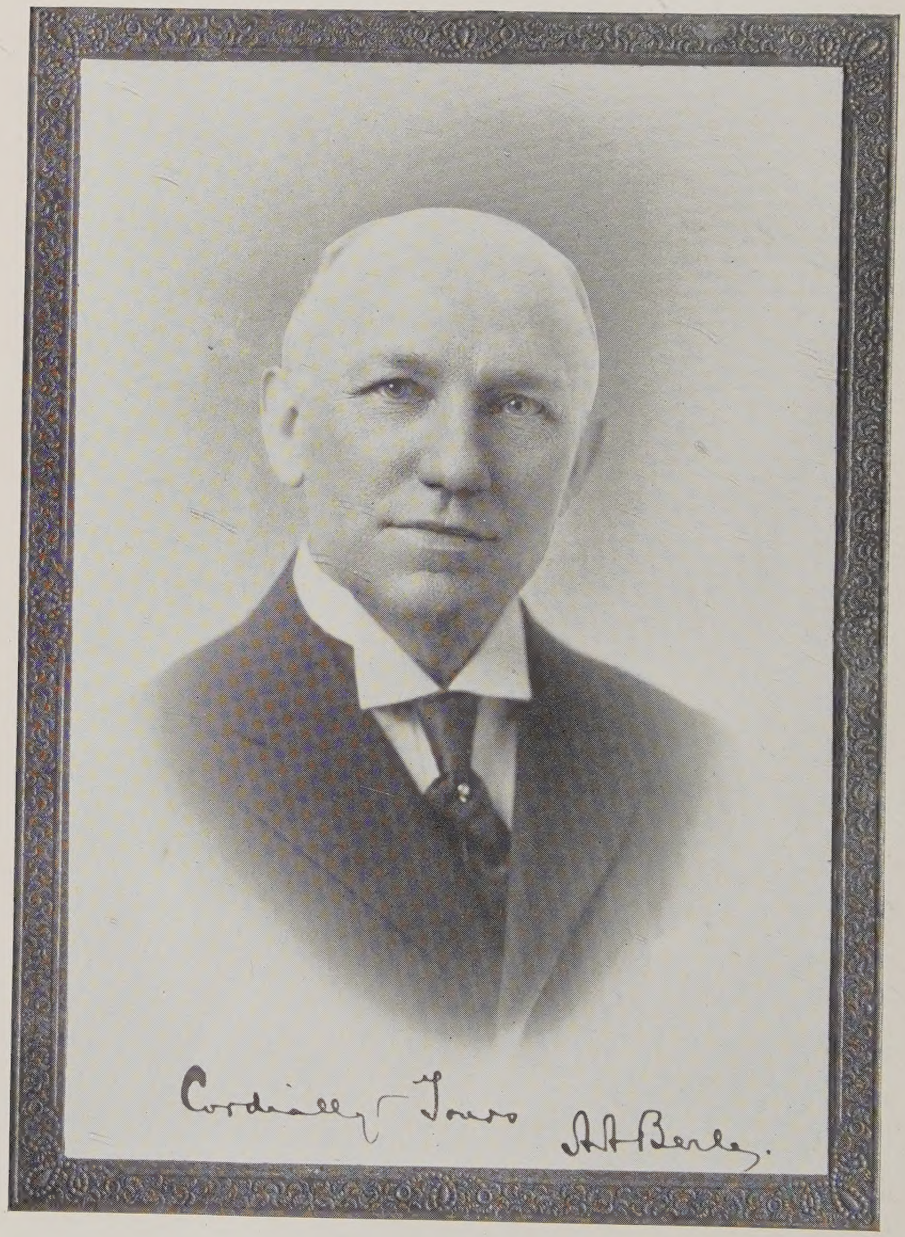
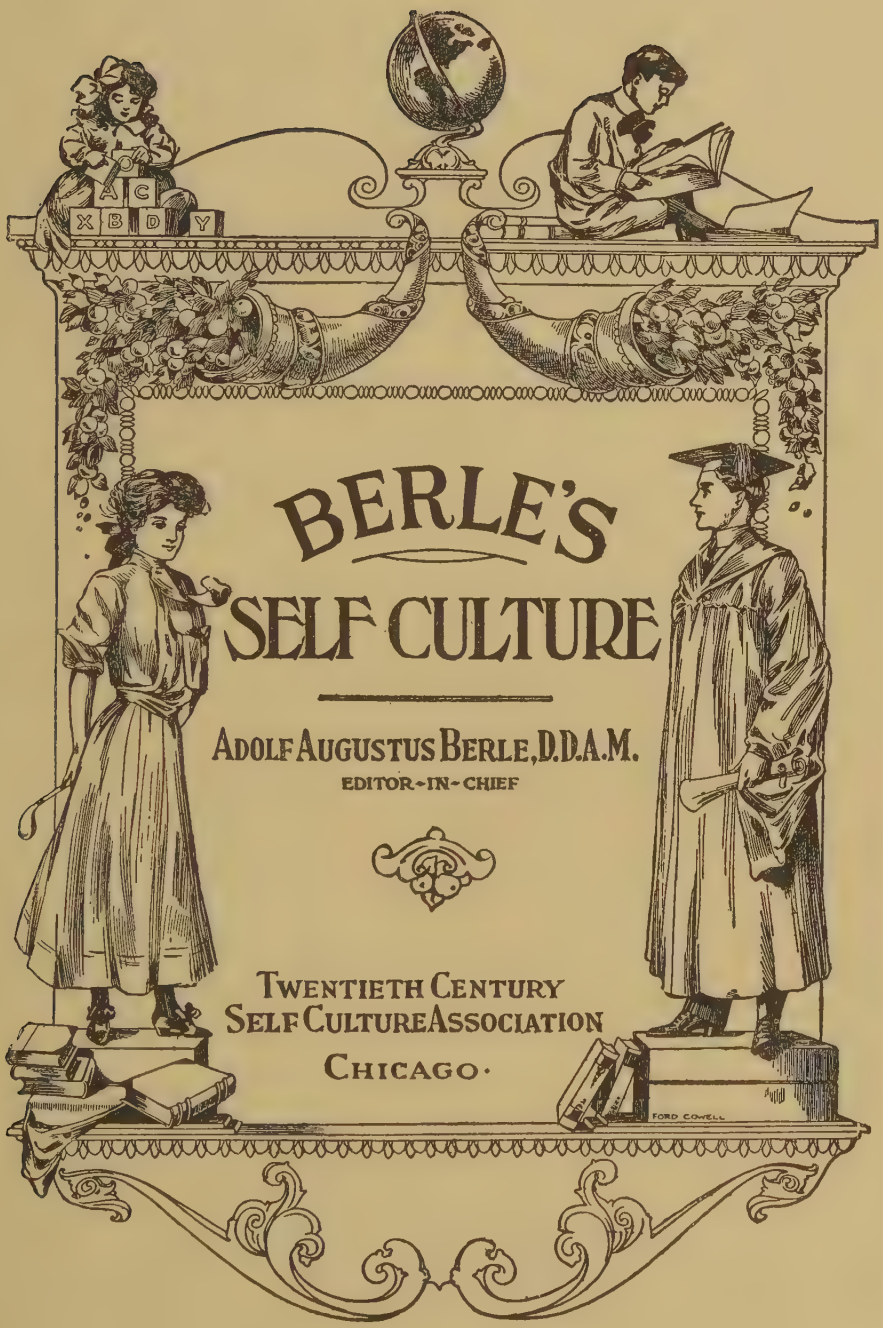
A


Cordially Yours
A H Berle.

ADOLF AUGUSTUS BERLE, A.M., D.D.

Editor



BERLE'S SELF CULTURE

ADOLF AUGUSTUS BERLE, D.D.A.M.
EDITOR-IN-CHIEF

TWENTIETH CENTURY
SELF CULTURE ASSOCIATION
CHICAGO.

Copyright, 1920
by
TWENTIETH CENTURY SELF CULTURE
ASSOCIATION

HAMMOND PRESS
W. B. CONKEY COMPANY
CHICAGO

BERLE'S SELF CULTURE

VOL. I

AT MOTHER'S KNEE

THE PARENT'S BEATITUDES.

BY HENRY SABIN.

1. "Blessed is he who helpeth the little ones; he shall have peace in his day."

2. "Blessed is he who loveth little children; he shall be held in everlasting remembrance."

3. "Blessed is he who possesseth faith, hope and patience; for him the rough places shall be made smooth, and the crooked places straight."

4. "Blessed is he who seeth the good which is in the wayward child; he shall find his reward in the life of a noble man."

5. "Blessed is he who hath brains and knoweth how to use them; he hath the elements of growth within himself, and shall impart life to his children."

6. "Blessed is he who knoweth good common sense when he seeth it; his praise shall be continually in the mouths of children and parents."

7. "Blessed is he who knoweth the secret paths which lead to the conscience of the child; for him the gates of peace shall swing on golden hinges, and the ending of his life shall be like the ceasing of exquisite music."

[Copyright by Henry Sabin. By permission.]

BERLE'S SELF CULTURE

ADOLPH A. BERLE, D. D.
EDITOR.

A PARTIAL LIST OF THE CONTRIBUTORS, ASSISTANT EDITORS AND ADVISORS

ARTHUR T. HADLEY, LL.D., President YALE UNIVERSITY

NICHOLAS MURRAY BUTLER, LL.D., President COLUMBIA UNIVERSITY

BENJAMIN IDE WHEELER, LL.D., Pres. (1899-1913) UNIV. OF CALIFORNIA

DAVID STARR JORDAN, LL.D., President Emeritus LELAND STANFORD UNIVERSITY

G. STANLEY HALL, LL.D., President CLARK UNIVERSITY

HENRY S. PRITCHETT, LL.D., President CARNEGIE FOUNDATION FOR ADVANCEMENT OF TEACHING.

MICHAEL VINCENT O'SHEA, Professor of Education, UNIVERSITY OF WISCONSIN

FREDERICK W. HAMILTON, LL.D., President TUFTS COLLEGE

FELIX ADLER, Ph.D., Founder SOCIETY OF ETHICAL CULTURE, New York

KATE DOUGLAS WIGGIN, Author, New York

SARAH LOUISE ARNOLD, Educator and Author, Massachusetts

ANNA B. COMSTOCK, Naturalist, CORNELL UNIVERSITY

CAROLYN WELLS, Author "A Nonsense Anthology," etc.

KATHARINE BEEBE, Kindergartner and Author

ANNIE C. RUST, Kindergartner, FROEBEL SCHOOL, Boston

DR. F. H. HODDER, Professor of American History, UNIVERSITY OF KANSAS

M. S. SNOW, Dean of WASHINGTON UNIVERSITY

M. G. BRUMBAUGH, A.M. Ph.D., LL.D., Superintendent of PUBLIC INSTRUCTION, Philadelphia, Pa.

BRANDER MATTHEWS, D.C.L., LL.D., Professor of Dramatic Literature, COLUMBIA UNIVERSITY, New York.

A. A. STANLEY, A.M., Prof. of Music, UNIVERSITY OF MICHIGAN, Ann Arbor, Mich.

MISS LAURA FISHER, Former Director of the PUBLIC KINDERGARTENS, Boston

MRS. W. D. McCLINTOCK, Wife of the Dean of the UNIVERSITY OF CHICAGO

CARROLL D. WRIGHT, LL.D., Statistician and Publicist

THEODORE ROOSEVELT, President (1901-1909) of the UNITED STATES

ELIZABETH P. PEABODY, Pioneer American Kindergartner

SUSAN F. CHASE, Educator and Author, Buffalo, N. Y.

ANNA CHAPIN RAY, Author "Half-a-Dozen Boys," etc.

MARY W. PLUMMER, Librarian, Brooklyn, New York City

SIR CASPER PURDON CLARK, Formerly Director METROPOLITAN MUSEUM OF ART, New York City.

MAURICE F. EGAN, LL.D., Former United States Minister to Denmark and Professor CATHOLIC UNIVERSITY OF AMERICA.

REV. W. L. SULLIVAN, C.S.P., SAINT THOMAS COLLEGE, Washington, D. C.

WILLIAM TEMPLE HORNADAY, Naturalist, Director New York "Zoo"

WILLIAM NICHOLAS HAILMANN, Ph.D., Educator and Author, California

E. S. WILCOX, Librarian, Peoria, Ill.

AUGUSTUS THOMAS, Dramatist, New York

ORISON SWETT MARDEN, Editor "Success," New York

E. M. FAIRCHILD, The MORAL EDUCATION BOARD

WILLIAM VINCENT BYARS, Author and Editor, St. Louis

HALSEY C. IVES, Artist, Former Director ST. LOUIS MUSEUM OF FINE ARTS

AMY E. TANNER, Educator, WILSON COLLEGE

GEORGE E. DAWSON, Ph.D., Educator, MOUNT HOLYOKE COLLEGE

WILLIAM BYRON FORBUSH, Sociologist

CARL HOLLIDAY, Litt.D., Author "A History of Southern Literature," etc.

JOHN G. VAN DYKE, Educator, RUTGERS COLLEGE

VERY REV. EDWARD A. PACE, Ph.D., CATHOLIC UNIVERSITY OF WASHINGTON

MRS. THEODORE W. BIRNEY, Founder NATIONAL CONGRESS OF MOTHERS

WILLIAM T. HARRIS, LL.D., Educator and Author, Formerly National Commissioner of Education.

MARY WOOD-ALLEN, M.D., Editor "American Motherhood"

MARGARET WARNER MORLEY, Naturalist, Author "Flowers and Their Friends," etc.

C. SPRAGUE SMITH, PEOPLE'S INSTITUTE, New York

FREDERICK KEPPEL, Art Critic and Lecturer, New York

FREDERIC ALLEN WHITING, Director CLEVELAND MUSEUM OF ART; former Secretary SOCIETY OF ARTS AND CRAFTS.

C. F. RICHARDSON, Educator, DARTMOUTH COLLEGE

CLARA LOUISE ANDERSON, Musician, Composer, St. Louis

JOHN MASON TYLER, Ph.D., Biologist, AMHERST COLLEGE

RUSSELL STURGIS, Author and Art Critic, New York

THE REV. S. A. MARTIN, DD., LL.D., President PENNSYLVANIA COLLEGE FOR WOMEN, Pittsburgh, Pa.

TABLE OF CONTENTS.

Volume I.

General Introduction, by A. A. Berle, D. D. 13
Publisher's Preface 19
Part I—Stories for the Little Ones. 23
First Steps in Wonderland, by Charles Welsh . . . 25
The Mouse and the Paddock 99
The Willow Plate 104
The Castle by the Pool 106
The Giant of the Frog Pond 109
The Tale of the Hair-Tree 112
A Little Girl in a Pioneer Settlement 118
The Puppies and the Pond 120
Paddy the Piper 126
Jupiter and the Frogs 128
Poor Jack 130
"Please Tell Me a Story," by Gertrude Sellon . . . 135
I. The Man's Boot 135
II. By and Bye 137
III. I'll Get Even 139
IV. I Wish 140
V. I Don't Care 140
VI. Great Events from Little Causes 142
VII. That Is My Place 143
VIII. He Did It First 144
IX. I Want to See the World 145
X. I Don't Know 147
XI. Why? 149
XII. You Dare Not 151
XIII. I Am as Good as You 152
XIV. That Is Nothing to Me 155
XV. Greedy Jick 157
XVI. It Is Too Hard 159
XVII. Why Not? 160
XVIII. Those Old Folk 163
Order and Disorder, by Mrs. Letitia Barbauld . . . 164
Eyes and No Eyes, by Dr. Aiken and Mrs. Barbauld . 169
The Three Giants, by Jane H. Marcet 179
Traveller's Wonders, by Dr. Aiken and Mrs. Barbauld 194
The Discontented Pendulum, by Jane Taylor 199

On the Shoulders of the Slaves 201
The Land Where the Fairies Never Came 205
Muckle-Mouth Meg 211
Princess Fairstar 215
PART II.—KINDERGARTEN SONGS AND MUSIC 219
I. Up the Ladder 221
II. Speak Gently 221
III. Always Merry 222
IV. Work Away 222
V. Independence Day 223
VI. Lullaby 223
VII. The Violet 224
VIII. All Through the Night, by Celia Standish . . 224
IX. Three Blue Birdies 225
X. Two Little Dogs 227
XI. Mary Had a Little Bird, by Arthur Jarratt . . . 227
XII. Buttercups, by Caro Senour 228
XIII. Clover, by Caro Senour 230
XIV. Poppies, by Caro Senour 232
XV. Dandelions, by Caro Senour 234
XVI. Lily of the Valley, by Caro Senour 236
XVII. Pansies, by Caro Senour 236
XVIII. The North Wind Doth Blow, by Arthur Jarratt 240
XIX. Little Toddlekins 240
XX. Little Jack Horner, by Arthur Jarratt 241
XXI. Mary, Mary, Quite Contrary, by Arthur Jarratt 242
XXII. Dickory, Dickory, Dock, by Arthur Jarratt . 245
XXIII. A Walk, by Arthur Jarratt 246
XXIV. Pretty Pigeon, by Arthur Jarratt 249
XXV. Ride a Cock Horse, by Arthur Jarratt . . . 249
XXVI. Busy Bee, by Arthur Jarratt 250
XXVII. Tom, the Piper's Son 251
XXVIII. The Miller's Little Children, by C. Carr Moseley 252
INSTRUMENTAL MUSIC.
I. Trotting, Running, High-Stepping Horses, by Clara L. Anderson 254
II. March in B Flat Major, by Clara L. Anderson . . 257
III. Rain-drops, by Clara L. Anderson 262
IV. Morning Song, by R. Schumann 264
V. Morning Mood, adapted from E. Greig, by Marie R. Hofer 264
VI. Dance of the Frost Elves, by E. Greig 267
VII. A Field Mouse, by John Mokrejs 270

VIII. The Frogs, arranged by A. C. Graham 271
IX. Spring's Awakening, by Eugene Gaebos . . . .
X. The Raindrops, adapted from Mendelssohn, by Marie R. Hofer 273
XI. Carpenter Theme, adapted from Haydn, by Marie R. Hofer 276
XII. Harmonious Blacksmith, adapted from Handel, by Marie R. Hofer 277
XIII. On the Railroad Train, by W. C. E. Seebock . 279
XIV. Cradle Song, adapted from Schumann, by Marie R. Hofer 280

PART III.—BIBLE STORIES FROM THE OLD AND NEW TESTAMENT.
I. How the Bible Came to England 285
II. The Creation of the World 286
III. The Garden of Eden 288
IV. Cain and Abel 291
V. Abraham and Isaac 292
VI. Noah and His Ark 295
VII. Joseph and His Brethren 299
VIII. The Baby Moses 319
IX. The Fall of Jericho 320
X. Gideon and the Midianites 322
XI. Ruth and Boaz 327
XII. The Boy Samuel 332
XIII. David and Goliath 337
XIV. Solomon and the Queen of Sheba 341
XV. Elijah and the Widow's Son 342
XVI. Naaman the Leper 343
XVII. Queen Esther 346
XVIII. The Feast of Belshazzar 357
XIX. Daniel in the Lion's Den 360

STORIES FROM THE LIFE OF JESUS.
I. The Birth of Jesus 363
II. The Wise Men from the East 364
III. The Flight Into Egypt 367
IV. The Slaughter of the Innocents 368
V. Jesus in the Temple 369
VI. Feeding the Five Thousand 370
VII. The Raising of Jairus' Daughter 370
VIII. Jesus Stills the Tempest 373
IX. Jesus Heals the Paralytic 374
X. Jesus and the Little Children 377

THE TEACHINGS AND PARABLES OF JESUS.
I. The Sermon on the Mount 378

II. The Lord's Prayer 379
III. The Debtor 380
IV. The Good Samaritan 381
V. The Good Shepherd 382
VI. The Husbandmen of the Vineyard 383
VII. The Laborers in the Vineyard 384
VIII. Lazarus the Beggar 385
IX. The Marriage of the King's Son 386
X. The Lost Sheep 387
XI. The Lost Piece of Silver 387
XII. The Prodigal Son 387
XIII. The Ten Virgins 389
XIV. The Ten Talents 390
XV. The Sower 391
STORIES FROM THE ACTS OF THE APOSTLES 395
I. The Gift of Tongues 397
II. The Miracles Wrought by the Apostles 398
III. Philip and the Eunuch 399
IV. The Conversion of Saul 400
V. Peter and the Centurion 402
VI. Peter Escapes from Prison 404
VII. Paul in the Shipwreck 406
MEMORY AIDS AND THOUGHT STIMULUS 409

LIST OF ILLUSTRATIONS.

Volume I.

Adolf Augustus Berle . . . . . *Frontispiece*

Flowers of the Kindergarten. (Color Plate) PAGE
After the painting by Lizzie Lawson 4

Thanks to God 21

The First Steps 27
After the painting in the St. Louis Exhibition.

Childhood Joys 57
From the painting by Von Lasch.

Little Red Riding Hood 71
From the painting by F. Hiddeman.

Cinderella 77
From the painting by F. Hiddeman.

Oriental Bazaar 101
From a photograph.

The Little Librarian 121
After the painting by Harriet M. Bennett.

More Mischief Still 131
After the painting by Meyer Von Bremen.

The Little Showman 142
From the painting by F. Sonderland.

A Picnic Party 153
From a painting by Ludwig Knaus.

Roman Street Boys 177
From the painting by T. J. Maest.

Ring a Ring a Rosy 226

Dickory, Dickory, Dock 243
From the painting by F. Sonderland.

The Boy Samuel 333
After the painting by Sir Joshua Reynolds.

Bethlehem 365
From a photograph.

Raising Jairus' Daughter 371
After the painting by Gustav Richler.

Jesus Blessing Little Children 375
After the painting by C. G. Pfannschmidt.

INTRODUCTION.

SELF CULTURE is a compendium of knowledge, and an arrangement of literature, science and the arts by which any household which makes a careful and faithful study of the same, may obtain the elements of a liberal cultivation. A university is now known to be merely a collection of books. And if these books be wisely chosen, and the materials of them be studiously examined, one has all the opportunities of a liberal education. The aim of this collection is to secure both ends, namely liberal cultivation and a liberal education.

Such a collection of material as is here offered was impossible to secure even half a century ago. Here we have the rich remains of many lands, of many civilizations, of many types of knowledge and culture, and from most of the great minds who have sought to contribute something to the enrichment of the human mind. The collection offers something for almost every form of interest and inquiry, and furnishes the mental subsistence for all from the youngest to the eldest member of the household.

One of the most important of the many values of such a collection as this, is that it tends to preserve the mental relationships of the entire household. The age tendencies are to separate homes by making the interests of the various members so diverse and so isolated from those of the other members, that there is frequently little mental communion between them. This we have sought to avoid because in that home unity of mental life, lies the best fruitage of each. Adults should not be wholly apart from children in their intellectual materials of thought and feeling. Children should gain from their elders their original impressions as to what is good and beautiful in literature and knowledge. This has been a guiding thought in the arrangement of this work.

Such a course as is here presented also has for its special merit that it affords the materials for intelligent and constant mental interchange between the members of the home. This comparison of mental interests is itself a kind of education of a very high order, and it is of special importance that what is here met for the first time, and studied, should become the basis for a kind of coinage of conversation, by which ideas are not only gained themselves, but suggest other ideas, varied by the age and experience of the group. It is not enough merely to gain what is

given here, but also to enrich and enlarge it by adding to it the reactions of thought and experience which the various members of the household are able to bring to it.

Within the memory of men still young there have been many advances both in science and methods of education and in the various branches of knowledge which this work seeks to present. And the task of the editor has been so to arrange this work as to stimulate these aims which experience has shown to be valuable, and to fertilize both thought and speech for the attainment of a richer and more varied mental life.

The last two decades have seen the most remarkable changes in the life and activity of the world which have ever been experienced by mankind. The arts have changed. The sciences have changed. The map of the world has been altered almost beyond recognition of men not yet old. The development of the relations of nations and men in commerce, in diplomacy, in social and industrial relations, constitutes a chapter of transition such as bewilders the mind when it is brought to view. It was to meet these new conditions, and yet preserve the continuity with the past, which guided the editor in the arrangement of this work.

Such a work of home development and study as is contemplated by SELF CULTURE calls for the careful recognition of two facts. All old knowledge is not useless knowledge. The study of almost any science requires as its first condition the study of the previous development of the science. Science now is always preceded by the study of the history of science. This is, of course, old knowledge and such material in this work as is not new is left here because it is necessary to keep in touch with it as the natural preliminary to what is to follow. For example, the study of our navigation as it exists at this moment, derives a part of its significance from the contemplation of the various kinds of attempts, and a general view of the whole subject. The study of various other sciences involves the same kind of attitude. Hence material has been left in these volumes which is preliminary to the further study of developments as these occur, this material being of the historical kind which is absolutely necessary to the understanding of what is new.

All new knowledge is not true knowledge. Of course what is meant by this statement is that many new theories are exploited, and many new experiments are made public and noised about which are found later to be based upon error and which must speedily be abandoned. The aim here has been not to include all the so-called "latest" material because much of the "latest" material will be found to be worthless before a twelvemonth has

passed. There is something, of course, in being up-to-date. But this does not mean mastering a vast number of things which will be found to be useless and worthless, or obsolete, within a very short time.

For these reasons the aim here has been to embody the solid substantial material which every well informed person will want to know and, which knowing, he may be assured is not a guess at the future or an outgrown thing of the past. The editor has sought to tread the careful middle ground, especially as this is necessary in the education of children for their proper place and work in this world. We must not ignore the past. We must not gamble with the future. We must keep in the path of the normal development and as soon as something is found to be settled it can be embodied in the scheme of knowledge with a reasonable degree of certainty that it is neither obsolete nor conjectural.

The editor also desires to add hereto a suggestive outline of how this work may be used to advantage. The best book on earth is a worthless book if it lies unopened on the shelf. This is the reason why libraries now challenge people to come to the libraries to read. They have found out that merely to accumulate books that are never read is to gather rubbish. SELF CULTURE has been arranged to be read. Take down a volume every day and read something aloud to the whole household and make it a subject of discussion afterward. That will be the best possible use made of this work. Children should be encouraged to browse in it—not only in those portions which are specially designed for them, but also in those parts which are slightly beyond them. In this way curiosity is developed and the desire for reading and investigation fostered. This is the best known method of self cultivation.

An excellent plan in this direction and the one that the editor has followed in his own family for many years, is to bring to the evening meal a volume and read a few pages from something interesting, the choice being made on inclination or suggested by something heard or read during the day, so that all the members of the household get the information and are made to think together at the same time about the same thing. It will be found that thus the children often fertilize the minds of their parents while the parents give the children the benefit of their maturity. Even the smallest child that can read should take part in this plan. Nothing more delightful can be imagined than to have a small child take one of these volumes which seems like a "big book" to it, and read to the family one of the delightful child

stories which are here gathered or some of the Bible passages which are here presented in narrative and unconventional form.

"Reading maketh a full man," says Lord Bacon, and this practice carried on for a few months, especially with children who are at school, will be found to make the school work very much more effective, while the opportunity for bringing from the home into the schoolroom the matters read and discussed in this way, will make much for the advancement of the children. If the families where these volumes come, will honestly and uninterruptedly try out this plan, they will find that they have done many more things than to add to the general knowledge of the household. They will find that they have added something fine and intellectually noble to the family life and enriched the mind and heart of every member of the household. The editor speaks out of full knowledge. Many thousands of people who have read his books and have corresponded with him on the subject of child-training have testified to the remarkable change in household life which this habit has produced. And when it is done with a collection of material like that in SELF CULTURE, it means in effect a liberal education for every member of the family.

Another suggestion which will be found specially useful is that all the volumes shall be consulted and dipped into all the time. There is value, of course, in systematic reading, and this should be done. But let the household take up the various volumes not merely in order, but at random. Glance over the table of contents in each volume and see what is there and then select one day from one, another day from a different one, and so cross-fertilize your knowledge and habits of thinking. These volumes were not constructed to be read straight through, never looking into the last volume till you have finished all the others. Take up any volume when you have a few minutes and do not have them put away so carefully that you cannot readily get at them. Have them where they can easily be picked up in a moment of waiting for dinner or supper. The editor thinks that he must have read thousands of books in this way in odd moments while he was waiting for the next thing. All these fragments of knowledge picked up in this way form a decided part of the whole at last. One of the special values of SELF CULTURE is that it places this variety in small compass so that there never need be monotony in the process of gathering all the time.

Pick up the Guide Volume frequently and see just what is suggested there, and then direct things along that line. Your only embarrassment will be the riches from which you have to choose, for many distinguished men and women have produced

the materials gathered here. You may thus enjoy exceptional company any time you wish it, and have the intellectual intercourse which makes for culture and education. It is now one of the commonplaces of education that all the teacher can bring to the child is the opportunity to learn. Education and self-discipline come by the practice of filling the mind with worthwhile materials and then thinking about them. When a home is organized around this idea you have an exceptional home, and one that tends to produce exceptional men and women.

One further closing word the editor ventures to offer in connection with this work. The recent history of the world has shown in bolder relief than ever before, that human beings without mental training and outlook are lost in the modern world. In the coming years even more than in the recent years, it will be found that the prizes of life as the happiness of life itself, will go to those who have the mental development capable of receiving new ideas because their minds are well stocked with the ideas upon which the world's intellectual existence is founded. We cannot build a house without first building foundations. The new knowledge of the world and its new intellectual requirements only stun those who have not the necessary background upon which to superimpose it. SELF CULTURE seeks to make that foundation in the home life and habit, upon which the wider knowledge and activity of the coming time can safely be erected, with the certainty of a well-rounded mentality and an outlook into the future which promises both efficiency in work, and peace and contentment in spirit. To attain these two things really constitutes the end of all mental training. If the present work helps its readers to perform their tasks in life effectively and worthily and to this adds the pleasures of the intellect and the serenity of spirit which a general all-round education gives to those who attain it, the editor's task shall not have been in vain.

A. A. BERLE.

PUBLISHER'S PREFACE.

THE educational and cultural aims of SELF CULTURE have already been set forth in the Editor's introduction. It remains for the publishers to set forth some facts concerning the editor himself as a suggestion for the readers of this work and as a guarantee that the work has passed under careful and competent review for the uses for which it has been designed.

Dr. Adolf Augustus Berle was born at St. Louis, Mo., on January 24, 1866, and received his childhood training in the public and private schools of that city, especially enjoying the friendship and personal guidance of Dr. William T. Harris, then Superintendent of Schools of St. Louis, and later United States Commissioner of Education. In his childhood Dr. Berle had the friendship of many men who have since distinguished themselves in art, science, and education. His education took on a varied character because of this training. He spent a year at Drury College and afterwards spent three years at Oberlin College, and finally went to Harvard University where he took the degrees of A.B. and A.M. in the same year, 1891. Afterward, he spent portions of three years studying in Berlin, Paris and London, specializing in Semitic languages and social science, and history. Later he became pastor of the Brighton and Shawmut Congregational churches in Boston, and afterward became professor of Applied Christianity at Tufts College, Medford, Mass.

During this period Dr. Berle was giving special attention to the training of his own children and the children in his parishes with very remarkable results, which have determined his later career and made him one of the foremost leaders in child education and home training in the United States. He developed the system of what is known as Intensive Training, first in his own home, and then throughout the country, which has in many places revolutionized child education. His volume "The School in the Home" has run into many thousands and has circulated almost throughout the known world, being used as a text or reference book in France, England, Russia, Finland, China, Japan and India, as well as in many normal schools in the United States. His volume "Teaching in the Home" is employed by many teaching parents throughout the country.

Since 1915 Dr. Berle has given his entire time to this work as educational consultant and educational advisor in New York City,

directing the supervision and instruction in many schools both public and private. The basis of all this work was his remarkable achievement in his own family, which may be here briefly reviewed. He has four children, two boys and two girls. The eldest of these, a daughter, Lina Wright Berle, and a son who is seventeen months younger, were admitted to Radcliffe and Harvard colleges when respectively fifteen and thirteen and a half years of age. Both graduated with distinction, and the elder took a Master of Arts degree following her Bachelor of Arts degree, and has since been engaged in literary work, publishing two volumes of literary criticism, "George Eliot and Thomas Hardy, a Contrast," and "Comedy from Shakespeare to Shaw." She has also done much editorial work. The eldest son, A. A. Berle, Jr., at twenty-one, had three degrees from Harvard University, A.B., A.M. and LL.B., was a lieutenant in the World War and afterward assigned to a place as a member of the Russian Section of the American Peace Commission at Paris. He is now practicing law in New York City.

The second daughter, Miriam Blossom Berle, Dr. Berle's third child, entered Radcliffe at fifteen, graduated with distinction, has since taught, and later studied at the Sorbonne in Paris, specializing in Latin and French languages and literature, receiving a diploma from that university. The fourth child, R. P. Berle, also graduated from Harvard with distinction at eighteen, and took his Master of Arts degree, and is now in the Harvard Law School. These results attained with children of both sexes under precisely the same conditions, have attracted world-wide attention, and have therefore created the distinctive place in American educational work which Dr. Berle holds. Since his own children have grown up and passed through college, Dr. Berle has been advising in the cases of hundreds of other children, creating the results which will serve finally for the general introduction of intensive methods of training everywhere.

It was with these facts before them that the publishers sought Dr. Berle to edit SELF CULTURE, that through these volumes many other homes might feel the stimulus of using the methods of home education which have made his own work so distinctive. We believe that through this work and the following out of the suggestions which he has outlined, and with reasonable fidelity and effort, the readers of these volumes will find themselves not only personally benefited, but able to give their children and their homes the kind of mental life and training which the times require.

THANKS TO GOD

For all that God in mercy sends
For health and children, home and friends,
For comfort in the time of need,
For every kindly word and deed,
For everything, give thanks!

STORIES FOR THE LITTLE ONES

FIRST STEPS IN WONDERLAND,

[A story to read with the children.]

By Charles Welsh.

THIS is the story of the most wonderful shoes in the world.

It all came about in this way.

The father of Lottie and Carlo was a great traveller. There was hardly a corner of the world into which he had not been.

He had been far up North among the Esquimaux and had lived in their snow houses or igloos, as they are called. He had been away down South in the beautiful islands of the Pacific Ocean. He had lived among wild and savage tribes wherever they were to be found. But most of all he loved the wonderland of the East—the earliest home of Fairy Tale and Romance, and many were the stories these happy children heard of their father's wanderings and of the marvelous things he saw—and many were the wonder-tales which he told them as they sat in the garden under the trees in the summer time or on his knee by the firelight during the long winter evenings.

But it was long before they were old enough for Travellers' Tales that the Wonder Shoes came upon the scene.

Their father had been a great traveller for years before they were born. He used to bring with him from every journey all sorts of curious and wonderful things which he came across in his travels. Odd-looking bows and arrows—queer guns and wonderful swords—gorgeous dresses of silk and satin—carpets so soft and thick that your feet would seem to sink into them almost up to the ankles. Curious carved cabinets for holding delicate china—cups and saucers as thin and as light as an egg shell—and a thousand other things too many to tell.

But the one thing he had such as no one else had ever brought together was a great collection of the boots, shoes, slippers, sandals, moccasins, *sabots,* and other kind of foot-wear which can be called by none of these names which he had gathered up in nearly all the countries of the world.

There were shoes of all sorts and sizes, and made of all sorts of material. Babies' shoes, boys' and girls' shoes, shoes for young misses, and for young and grown up people of all ages. There were shoes which had long pointed toes hung from the knee by a silver chain—and there were shoes so broad that they could take in two ordinary feet—there were sandals and shoes that scarcely covered the ankles—and boots that came up over the knees. In fact there were in this collection specimens of nearly all the shoes that ever men and women had worn since they left off going with bare feet. Indeed there were so many, and so many different kinds that I could not describe them all if I had a book twice as big as this to tell about them in.

But there were two pairs of shoes that came from the Far East—from a country where, at the time of which I am writing, few Europeans or Americans had ever been, and they were bought in a bazaar, which is a sort of fair, but entirely unlike any fair or store of which you, my children, can have any idea.

Imagine a long narrow street so narrow that a man standing in the middle of it could touch the stores on either side. The sun's rays which are so strong in the East are partly kept out by matting hung overhead, which stretches across the street. But it is torn in places and the fierce sunlight strikes in here and there, lighting up the gaudy colors of the merchandise and the brilliant display of jewelry so that it all looks like a bit out of Fairyland.

The stores are something like big boxes with the lids off set on their sides. The merchant sits within, on the floor, his legs crossed like a tailor on his bench, and he is generally smoking a curious pipe with a long stem which he calls a *chibouque.* Gay goods of all kinds are

THE FIRST STEPS

AFTER THE PAINTING IN THE ST. LOUIS EXHIBITION, 1904

Prince and Pauper alike make their first steps into the wonderland of life with faltering feet, and by this means they learn their first lesson of self-reliance and of profiting by example.

displayed before him. In one of these box-like shops are scarfs and shawls, stuffs for dresses, morning gowns and vests, handkerchiefs, sashes, purses and tobacco-bags in rich and brilliant colors lying about in careless heaps.

In another are cloaks of camel hair and cloth of gold —so stiff that they will almost stand upright of themselves. In another, which is a drug or apothecary's store, are to be found wonderful scents and strangely perfumed drinks and the marvelous attar of roses, the secret of making which is known only in the East. In another which is enclosed behind bars, sits a Jew with his store of precious stones spread out before him. Pearls, opals, turquoises, diamonds, curious rings, wonderful filigree work in silver and gold are here, and the merchant sits calmly smoking and carefully watching while his customers handle and examine the goods.

And the people in this narrow, busy street are as wonderful as the display of merchandise. The women are veiled and wear long drapery—only their eyes can be seen. The men are dressed in gay colors and costumes which are as strange as they are striking and beautiful.

It was in one of these bazaars in a box of a store which contained nothing but foot-wear that these wonderful shoes of which I have to tell were bought.

FIRST STEPS.

I don't think I have told you that Lottie and Carlo were twins. Their mother was a sensible mother, and she did not confine her babies' feet in shoes until they were ready to use them and wanted to begin to walk out of doors. She put their little feet into something warm and soft and fluffy—when it was needed to keep them warm—but whenever she could she let them go with bare feet, so that their toes should have room to curl and uncurl themselves and grow as nature intended them to do.

Their mother was also a very careful mother in other ways. She thought there was no need to buy shoes for her babies when there was so large a collection in the

house. So she went and looked through all of them, until she found two pairs exactly alike and of the right size for her two babies.

"This is lucky," thought she, but she did not know how lucky, as you will learn, and she at once decided that these were the shoes that the babies should wear.

They were white and soft and smooth and strong—they were so strong that they could not be torn or broken—they were so smooth and soft that they could not hurt the babies' tender feet, and so white that—but I must not tell you about that just yet.

And the shoes were something more than all this. You will remember that they had come from the East, which is the land of magic and mystery and wonder, and though their mother did not know it, she had picked out the original and only Wonder Shoes in the world. Shoes that did such—but you will see what kind of shoes they were and what they did as you read on.

And now the twins were ready to walk—or rather they wanted to try to walk, and so one day the shoes were put on—it was wonderful to see how easily they fitted, and it seemed as if the shoes helped them to stand upright and guided their tottering feet from chair to sofa—and from sofa to chair again. Then there was another wonderful thing; babies' feet do not grow very fast, but they do grow, and these wonderful shoes grew with the babies' feet—so that they were never too small for them.

For some time they toddled about in the house with these easy and comfortable shoes on their feet. But the summer time was coming on, and after awhile the twins found their way into the garden. Now the garden was one of those old-fashioned gardens with rambling paths, and high hedges on either side, with beautiful walks and high trees, where the birds built their nests and the winds made sweet music as they blew the leaves and the branches to and fro.

Hand in hand they wandered about this garden day after day until the summer sun grew warmer, and sometimes they became so hot and tired that they were glad to lie down in the shade and rest. Sometimes, too, they

fell asleep, and their nurse and mother had to hunt a long time before they found them.

One part of this old garden the children always liked the best; it was farthest from the house, it was the shadiest spot, and it was called the Queen's Walk. The reason why it was called the Queen's Walk was this. Some three hundred years before a famous Queen had visited the house and grounds, and in honor of her visit a grove of young trees was planted. Of course, in three hundred years the trees had grown to a noble size. All sorts of lovely flowers grew on either side of the walk, and it was as beautiful a place as any queen or princess might love to wander in.

With uncertain steps, because of the sunlight which came through the leaves of the trees, making spots of bright gold on the ground which the little ones vainly tried to pick up, they were toddling along one day, when all at once they saw at the end of the avenue a lady such as they had never seen before. She was an old lady, with a pleasant, kind and motherly face, and she was dressed as they had never seen any one dressed in all their little lives before.

Her hat was not like anything that any one wore in their day; she wore a curious dress with an open-worked bodice, and a short quilted skirt; she carried a cane in her hand, she had a broom under her arm and wore shoes with silver buckles. But I cannot describe her with my pen. I am sure you have seen a picture of her.

At first the little ones were somewhat frightened, but as she came nearer and smiled and looked kindly at them, they did not turn and try to run away, but kept toddling along until they seemed to be quite close to the old lady.

Some of you may have guessed the name of this wonderful old lady by this time, but I am sure none of you know just how old she is. "The world was but a baby when she came." She is older than the ancient Druids, older than the Egyptian Pyramids, older than the ruins of Baalbec, and if you don't know how old these are, ask your teacher or your parents, or your big brother in the High School.

Then she has had to do with even more babies than that other

> "Old woman who lived in a shoe,
> Who had so many children she didn't know what to do.
> She gave them some broth without any bread,
> She whipped them all soundly and sent them to bed."

She was, in fact, the very same old woman about whom somebody wrote, but nobody knows who, hundreds of years ago, but nobody knows when, telling how she was

> Tossed in a basket
> Seventeen times as high as the moon,
> But where she was going no mortal could tell,
> For under her arm she carried a broom.
> "Old woman, old woman, old woman," said I,
> "Whither, ah whither, ah whither so high?"
> "To sweep the cobwebs down from the sky,
> And I'll be with you by and by."

She was the same old lady who

> When she wanted to wander
> Would ride through the air
> On a very fine gander.

And she also

> Had a house,
> 'Twas built in a wood,
> Where an owl at the door
> For sentinel stood.

Now who can tell me the name of this queer old lady? If you don't know it now you will surely find it out in the next chapter.

IN THE LAND OF MOTHER GOOSE.

The twins toddled so far to meet her that they had gone beyond the Queen's Walk, but still they seemed to get no nearer to the old lady.

All at once, however, she stopped and said:

"Welcome, children, to the land of Mother Goose—you are now over the border and must meet the Baker man at once."

And she turned to a very correctly dressed baker, with a white cap and jacket, and face and hands all covered with flour. Then Carlo, never knowing how it was he came to do it, began to say

"Pat a cake, pat a cake Baker man
So I do master as fast as I can.
Nick it and prick it and mark it with C
And put it in the oven for Lottie and me."

The Baker man quickly disappeared as if to do as he was told, when all at once five little pigs came in sight. Lottie was saying, and she never knew why,

"This little pig went to market
This little pig stayed at home
This little pig had roast beef
This little pig had none
This little pig went squeak, squeak,
All the way home."

The pigs could not have been very far on their way home before Carlo spied

Two little blackbirds
Sitting on a hill

and they seemed to know without being told that

The one was named Jack
The other named Jill

so they cried out both together

"Fly away Jack!
Fly away Jill!
Come again Jack!
Come again Jill!"

For a long time they amused themselves, watching the blackbirds fly away and come again until they were tired of the fun. Just when they were about to go on their walks again—

"Look, who is this coming?" said Mother Goose.

How the children knew I cannot tell you, but cer-

tain it is that they both clapped their hands in glee and cried out together—

> "Mary, Mary, quite contrary
> How does your garden grow?"

and Mary came quickly up to them and replied

> "With silver bells and cockle shells
> And pretty maids all of a row."

So saying Mary led them to her wonderful garden, which is of course only to be found in Mother Goose land, and they spent some time looking at the curious things that grew there. Then the old lady in some wonderful way took them—

> "To market to market to buy a plum bun"—

which they ate on their way back toward the house. On their way they came to a pretty little summer house, and as they were tired with walking so much the old lady and the twins went into the summer house to sit down and rest. There while they sat and finished their cake—

> "Cushey cow bonny, came and let down her milk."

and the old lady at once "gave her a purse of silk." Presently Lottie asked her if she would not tell them a story—and sing to them as their good mother did. This was an easy thing for Mother Goose to do, for she knows more stories and songs and lullabies than all the mothers in the world put together. So she showed them "The way the ladies ride" and told them first,

> What are little boys made of?
> Snaps and snails and puppy dogs' tails.

and afterwards,

> What are little girls made of?
> Sugar and spice and all that's nice.
> And that's what little girls are made of."

After that came the story of

Diddle, diddle dumpling
My son John.
Who went to bed
With his stockings on
One shoe off
The other shoe on
Diddle, diddle dumpling
My son John

Then they began to feel more and more tired, and they heard a soft voice singing:

"Hush-a-by baby on the tree top
When the wind blows the cradle will rock
When the bough breaks, the cradle will fall
Down will come baby, bough, cradle and all,"

and then:

"Good night
Sleep tight
Wake up bright
In the morning light
To do what's right
With all your might."

The next thing they knew was that the sun was shining in at the window of their own bedroom, where they were both in their own little cots, which stood side by side.

How they got there they could never remember.

MOTHER GOOSE'S ZO-O-LO-GI-CAL GARDEN.

And the Wonder Shoes grew bigger and bigger, and every fine day the children wandered away down the Queen's Walk. But the old lady was not to be seen every day.

At last there came a day which was one of the most wonderful days in the wonderful lives of these two little children. They were out bright and early and the Wonder Shoes seemed to help them to walk faster and farther than ever before, and very soon they saw the old lady coming to meet them from the end of the long walk.

After their good-mornings were said in the politest manner possible, she said:

"I think we might spend today in my Zoo."

Now this puzzled the children very much, and they said in one breath, "Your Zoo? What is a Zoo?"

"Well, it is my Zo-o-lo-gi-cal Garden," replied the old lady.

"What a long, funny word," said Carlo.

"What grows in the garden?" said Lottie.

"Come and you shall see.' And as they went the old lady sang to them—

"Bow, wow,"
Says the dog;
"Mew, mew,"
Says the cat;

"Grunt, grunt,"
Says the hog;
And "squeak"
Goes the rat.

"Tu-whu,"
Says the owl;
"Caw, caw,"
Says the crow.

"Quack, quack,"
Says the duck;
And what sparrows
Say, you know.

So, with sparrows and owls,
With rats and with dogs,
With ducks and with crows,
With cats and with hogs,

A fine song I have made,
To please you, my dear;
And if it's well sung,
'Twill be charming to hear.

When she had finished, Lottie said in a whisper to Carlo:

"Perhaps the Zoo Garden is where she keeps her pet cats and dogs and Dicky birds."

Before he could answer the old lady, whose ears were of the very sharpest, said, "You have guessed right, and here we are at the gate."

As the gate opened, one of the most beautiful pussy cats in the world came up to the children and rubbed itself against their legs. Of course the children in some queer way knew exactly what to say, and they both repeated:

"I love little pussy, her coat is so warm,
And if I don't hurt her, she'll do me no harm,
So I'll not pull her tail nor drive her away
But pussy and I very gently will play."

Then the other cats they saw! There was

A cat who came fiddling,
Out of a barn,
With a pair of bagpipes
Under her arm.
She could ding nothing
But fiddle cum fee
The mouse has married
The Bumble-bee.

And the children and the old lady all sang together:

'Pipe cat, dance mouse,
We'll have a wedding
At our good house.

Then there was pussy cat Mole
Who jumped over a coal
And in her best petticoat
Burnt a great hole.

Pussy cat Mole,
Shan't have any milk
Till the best petticoat's
Mended with silk."

And then there was the cat that ran up the plum tree. As soon as the children saw it do that, they said:

"Half a crown,
To fetch her down
Diddledy, diddledy dumpty."

But no one fetched her down, and the cat never came back, so they kept their half a crown.

After looking in upon

Dame Trot and her cat
  Who lead a peaceful life
When they were not troubled
  With other folk's strife.

They saw:

The two gray kits
  And the gray kits' mother
All go over
  The bridge together;
The bridge broke down,
  And they all fell in.

This was funny and made the children laugh, because no one came to any harm, but it was nothing to the way they laughed when they saw:

The cat and the fiddle
The cow jumped over the moon,
  The little dog laughed
  To see such sport
While the dish ran away with the spoon.

While they were still laughing at these funny antics a fine black cat came scampering by with something in her mouth. She went so quickly that the children could hardly see what it was, but they both began:

"Sing, sing, what shall I sing?
  Cat's ran away with the pudding string,
  Do, do, what shall I do?
  The cat has bitten it quite in two."

Sitting in a stately manner in a corner all alone was the biggest and proudest looking cat that ever was seen. Round its neck was a curious collection of pieces of paper of different colors, with curious words in strange languages, names of foreign cities and far-away hotels printed on them. Any one could see that this cat had been a great traveler and the children at once said to him:

"Pussy cat, pussy cat,
Where have you been?"

Very proudly he purred his reply:

"I've been to London
To look at the Queen."

Then the children asked him

"Pussy cat, pussy cat,
What did you there?"

And still more proudly he said:

"I frightened a little mouse
Under her chair."

The prettiest thing that they saw in the Cat-land of Mother Goose's Zoo was the cutest little cats' house that you ever could imagine. In it were three of the loveliest little kittens, living at home with their mother. As they watched and admired the beautiful group—

The kittens began to cry,
"O mother dear,
We very much fear
That we have lost our mittens."

"Lost your mittens!
You naughty kittens!
Then you shall have no pie."
"Mee-ow, mee-ow, mee-ow."
"No, you shall have no pie."
"Mee-ow, mee-ow, mee-ow."

The three little kittens found their mittens,
And they began to cry,
"O mother dear,
See here, see here,
See! we have found our mittens."

"Put on your mittens,
You silly kittens,
And you may have some pie."
"Purr-r, purr-r, purr-r,

Oh, let us have the pie.
Purr-r, purr-r, purr-r."

The three little kittens put on their mittens,
And soon ate up the pie;
"O mother dear,
We greatly fear
That we have soiled our mittens."

"Soiled your mittens!
You naughty kittens!"
Then they began to sigh,
"Mee-ow, mee-ow, mee-ow."
Then they began to sigh,
"Mee-ow, mee-ow, mee-ow."

The three little kittens washed their mittens
And hung them out to dry,
"O mother dear,
Do you not hear,
That we have washed our mittens?"

"Washed your mittens!
Oh you're good kittens,
But I smell a rat close by!"
"Hush, hush! mee-ow, mee-ow!
We smell a rat close by!
Mee-ow, mee-ow, mee-ow!"

But there were dogs as well as cats, and as one came up with a

"Bow, wow, wow,"

Lottie said:

"Whose dog art thou?"

And the wonderful dog replied:

"Little Tom Tinker's dog,
Bow, wow, wow."

Then they saw the

Two little dogs
Who sat by the fire
Over a fender of fire-dust.

Said one little dog,
To the other little dog,
"If you don't talk, why I must."

And there was also the dog who

Leg over leg went to Dover
When he came to a stile
Jump — he went over.

The cats and dogs in Mother Goose's Zoo were wonderful and wise beasts, but I think the Twins were even better pleased with the birds they saw there. They saw the cock robin who got up early

At the break of day
And went to Jenny's window
To sing a roundelay.
He sang Cock Robin's love
To the pretty Jenny Wren
And when he got unto the end
Then he began again.

There were also the

Four and twenty blackbirds
Baked in a pie,

They saw that

When the pie was opened
The birds began to sing

And then the twins said to each other:

"Is not that a dainty dish
To set before a King?"

But they happily just missed seeing the cruel sight when

The maid was in the garden
Hanging out the clothes
And up came a blackbird
And snapped off her nose.

They did, however, see that

Little Robin Redbreast who sat upon a tree,
Up went pussy-cat, and down went he;
Down came pussy-cat, and away Robin ran;
Says little Robin Redbreast, "Catch me if you can."

Little Robin Redbreast jumped upon a wall,
Pussy-cat jumped after him, and almost got a fall;
Little Robin chirped and sang, and what did pussy say?
Pussy-cat said "Mee-ow," and Robin flew away.

And then the hens and chickens and roosters there were there! Somehow Lottie began to tell Carlo about:

"Higgledy, piggledy, my black hen,
She lays eggs for gentlemen;
Sometimes nine and sometimes ten,
Higgledy piggledy, my black hen."

There must have been something in the air of Mother Goose Land, for Carlo seeing a handsome bird crowing away with all his might turned to his sister and said:

"The cock doth crow
To let you know
If you be wise
It's time to rise."

But the old lady said, "Not yet, for you must go to bed before you rise. I have more to show you in my Zoo before you go to bed, but let me first tell you about another Mary who is not contrary. You can see her if you look in at the window over there":

Mary had a pretty bird,
Feathers bright and yellow,
Slender legs; upon my word,
He was a pretty fellow.

The sweetest notes he always sung,
Which much delighted Mary;
And near the cage she'd often sit,
To hear her own Canary.

The very same Cushey-cow bonny they had seen before was wandering near them with a lovely little calf by its side and Carlo was so merry at the thought of more warm, sweet milk that he sang:

"I had a little cow; Hey-diddle, ho-diddle!
I had a little cow, and it had a little calf;
Hey-diddle, ho-diddle; and there's my song half.
I had a little cow;
Hey-diddle, ho-diddle!
I had a little cow, and I drove it to the stall;
Hey-diddle, ho-diddle; and there's my song all!"

And the old lady told them that

There was an old man
And he had a calf,
And that's half.
He took him out of the stall
And put him on the wall,
And that's all.

Then there was a poor dirty, muddy pony standing all alone with his head hanging down and looking very tired indeed. When Lottie saw it she told Carlo in quite a secret way, as if she wished no one else to hear:

"I had a little pony,
His name was Dapple-gray,
I lent him to a lady,
To ride a mile away;

She whipped him, she lashed him,
She rode him through the mire;
I would not lend my pony now
For all the lady's hire."

But Carlo hardly listened to her story, for he was looking at the most curious horse that ever was seen, and the most curious thing about it was that a little boy was carrying it in his arms and singing:

"I had a little hobby-horse,
And it was dapple gray;
Its head was made of pea-straw,
Its tail was made of hay.

I sold it to an old woman
  For a copper groat;
And I'll not sing my song again
  Without another groat."

Now pigs are almost the funniest little beasties in all the wide world, but the pigs in the Mother Goose Land are funnier than all. The children saw there:

A long tailed pig, a short tailed pig,
  A pig without a tail,
A sow pig, a boar pig,
  And a pig with a curly tail.

There was also the wonderful pig about which the old lady said:

"Upon my word and honor,
  As I was going to Bonner
    I met a pig
    Without a wig,
  Upon my word and honor."

And—this pig really had no wig, so the children knew it must have been the same one.

Then there was the pig that

Flew up in the air and
The man in brown who brought him down
  With a dickery, dickery dare.

And of all the queer pigs there was the pig that belonged to Betty Pringle—and this is the story which Mother Goose told the children about it.

Betty Pringle had a little pig,
Not very little and not very big,
When he was alive he lived in clover,
But now he's dead, and that's all over.

So Billy Pringle he lay down and cried,
And Betty Pringle she lay down and died;
So there was an end of one, two, and three:
  Billy Pringle he
  Betty Pringle she
  And the piggy-wiggy.

"But what is that little girl crying for?" said Lottie, hardly able to keep politely quiet until the old lady had finished.

"Why, here is little Bo-peep," said she, "and I will tell you *her* story."

Little Bo-peep
  Has lost her sheep,
And can't tell
  Where to find them;
Leave them alone,
  And they'll come home,
And bring their
  Tails behind them.

Little Bo-peep fell fast asleep,
  And dreamt she heard them bleating;
But when she awoke and found it a joke,
  For they still were all fleeting.

Then up she took her little crook,
  Determined for to find them;
She found them indeed, but it made her heart bleed,
  For they'd left all their tails behind 'em!

It happened one day, as Bo-peep did stray,
  Unto a meadow hard by —
There she espied their tails side by side
  All hung on a tree to dry.

She heaved a sigh, and wiped her eye,
  And over the hillock she raced;
And tried what she could,
  As a shepherdess should,
That each tail should be
  Properly placed.

Carlo's attention was wandering again, and as soon as the story of Bo-peep was done he went up to two sheep which stood by themselves and Lottie listened while he had this conversation with them:

"Bah, bah, black sheep,
  Have you any wool?"
"Yes, marry, have I,
  Three bags full:

"One for my master,
One for my dame,
And one for the little boy
Who lives in the lane."

The sight of the little lambs frisking about by the side of their mothers then set Lottie to singing:

"Young lambs to sell,
Young lambs to sell;
If I'd as much money as I could tell,
I never would cry — young lambs to sell."

But, oh, dear me, if I do not make haste I shall never tell you all the children saw that day. There was

The mouse that ran up the clock,
The clock struck one
And down he run,
Dickory, Dickory, Dock.

And the little:

Mice that sat in a barn to spin,
Pussy came by and he peeped in.
"Shall I come in and cut off your threads?"
"Oh, no, kind sir, you'll snap off our heads,"

said the mice.

Presently they came to a fine old-fashioned farm-house and the farmer's wife greeted them with a pleasant smile and invited them to go inside. They had not been there long before they saw the

Three blind mice, see how they run
They all ran after the farmer's wife,
Who cut off their tails with the carving knife.

And the old lady said:

"Did you ever see such a thing in your life
As three blind mice?"

It was in the farmer's house too that they saw that

Miss Jane had a bag, and a mouse was in it,
She opened the bag, he was out in a minute;

The cat saw him jump and run under the table,
And the dog said, "Catch him, puss, as soon as you're able."

Out of doors again trotted the children, and while Carlo was saying to a snail which he saw on the wall:

"Snail, snail, put out your horn,
Then I'll give you a barley corn."

the children were startled by a terrible rushing of feet, and a sound as of a crowd of people hurrying away.

The children knew at once that it was

The four and twenty tailors
Who went to kill a snail,
The best man among them
Durst not touch her tail;

She put out her horns
Like a little Kyloe cow,
Run, tailors, run! or
She'll kill you all e'en now.

By this time the evening was coming on—the owls were begining to wake up, for you know owls sleep all day and only wake up at night, and the last thing the twins remembered seeing and hearing that day was

The owl who lived in an oak
Wisky, wasky, weedle,
And every word he ever spoke
Was "fiddle, faddle, feedle."

. . . . . .

Truly this was a wonderful day for the children and I have not told you of one-half of the wonderful things that there are in the wonderful Zo-o-lo-gi-cal Gardens of Mother Goose.

QUEER FOLK IN MOTHER GOOSE LAND.

And the Wonder Shoes grew bigger and bigger, and the children kept on their wanderings in Mother Goose Land. It was not long after their wonderful day in the

Zo-o-lo-gi-cal Gardens of Mother Goose—the twins could now find their way through the gates alone, and they often used to roam about without ever seeing the old lady herself,—when one bright morning the old lady met them, and after they had all three politely wished each other good day, she said:

"I think it is time you met some of my queer people."

"What are queer people?" said the twins. "Are they like Mary, Mary, so contrary?"

"There is no one else quite like her," was the answer. "There are queer people of all sorts."

"Are they kind and good?" asked Lottie.

"They were never known to hurt little boys and girls," replied the old lady. "Ah, who is this?" and Mother Goose said:

"Little boy blue, come blow your horn,
The sheep's in the meadow, the cow's in the corn.
Where's the boy that looks after the sheep?
He's under the haycock, fast asleep.

Will you wake him? No, not I;
For if I do, he'll be sure to cry."

So they left him sleeping there. Just then who should come along but Simple Simon. The children knew him at once. It was the same

Simple Simon who met a pieman,
Going to the fair;
Says Simple Simon to the pieman,
"Let me taste your ware."

Says the pieman to Simple Simon,
"Show me first your penny."
Says Simple Simon to the pieman,
"Indeed I have not any."

Simple Simon went a-fishing
For to catch a whale;
All the water he could find
Was in his mother's pail!

Simple Simon went to look
If plums grew on a thistle;

He pricked his fingers very much,
  Which made poor Simon whistle.

He went to catch a dicky bird,
  And thought he could not fail,
Because he had a little salt,
  To put upon its tail.

He went for water with a sieve,
  But soon it all ran through,
And now poor Simple Simon
  Bids you all adieu.

As Simple Simon went away there came up

The girl in the lane that couldn't speak plain
  Cried gobble, gobble, gobble,
And the man on the hill that couldn't keep still
  Went hobble, hobble, hobble.

Charley Wag, who ate the pudding and left the bag, followed them, and then sure enough it was nobody but Little Jack Horner whom they next saw. There he was in his corner

Eating of Christmas pie,
  He put in his thumb
  And took out a plum
And said "What a brave boy am I!"

For a while they wandered along and met no one else, but they presently saw the most odd, curly-wurly, crinkley-wrinkley little house that ever was; nothing about it was straight. The chimney was like a corkscrew and the children soon found out who lived there. It was

The little crooked man, and he went a crooked mile,
He found a crooked sixpence against a crooked stile;
He bought a crooked cat, which caught a crooked mouse,
And they all lived together in a crooked little house.

Presently

A man came riding on a little Jack Nag
Another before him with bottle and bag.

These of course were,

Robin and Richard
  Two pretty men,
Who lay in bed
  Till the clock struck ten.
Then up starts Robin
  And looks at the sky,
Says "Oh brother Richard,
  The sun's very high!"

Then there was

Margery Daw,
  Who sold her bed
And lay upon straw.

and

The three Wise Men of Gotham
  Who went to sea in a bowl,

As they passed them the children fancied they heard some one say,

"If the bowl had been stronger
  My song had been longer."

So far the children had wandered without seeing anything to disturb or frighten them. It was all amusing and interesting—as they would have said if they had known what such long words meant. But all at once they heard a terrible screaming, and looking around they at once saw what was the matter, for there were

Jack and Jill who went up the hill,
  To fetch a pail of water;
Jack fell down, and broke his crown,
  And Jill came tumbling after.

Mother Goose, however, soon came on the scene and mended Jack's head for him, but there was more noise to come, for

Tom, Tom, the piper's son,
Stole a pig and away he run,
The pig was eat and Tom was beat
And Tom went roaring down the street.

Tom was no sooner out of sight, however, than a man in a curious dress of red, black and white, and as thin as a piece of cardboard, came running out of a fine-looking house, for all the world just like a king's palace, and so it was. He was crying and screaming and making a great to-do.

"What is the matter? What shall we do?" cried both the children. And the old lady, who was quite near them in all this turmoil, told them that,

"The Queen of Hearts, she made some tarts,
All on a summer's day;
The Knave of Hearts, he stole the tarts,
And took them clean away.

The King of Hearts called for the tarts,
And beat the Knave full sore;
The Knave of Hearts brought back the tarts,
And vowed he'd steal no more."

All was quiet once more and it really seemed as if the children had heard noise enough for one day; but no, there was a loud scream from a little girl and a deep groan from a funny little old man. The girl was

Little Miss Muffett,
She sat on a tuffett,
Eating of curds and whey;
There came a great spider
And sat down beside her,
Which frightened Miss Muffett away.

And the old man was

The man in the moon
Who came down too soon,
And asked his way to Norwich;
He went by the south,
And burnt his mouth
With supping cold pease-porridge.

Then there was a loud barking of dogs, and Carlo said to Lottie:

"Hark, hark!
The dogs do bark,

The beggars are coming to town;
Some in tags,
Some in rags,
And some in velvet gowns."

The children themselves by this time thought they had had enough noise for that day, and asked the old lady to show them some quiet queer people, for they said:

"We're all in the dumps,
And diamonds are trumps
The kittens are gone to St. Paul's,
The babies are bit
The moon's in a fit
And the houses are built without walls."

"Very well," she replied, "but let us go into the house and rest awhile."

So they went in, the old lady saying:

"Cross patch
Draw the latch,
Set by the fire and spin.
Take a cup
And drink it up,
Then call your neighbors in."

Soon a neat and trim little serving maid appeared, and the old lady sang:

'Polly put the kettle on.
Polly put the kettle on,
Polly put the kettle on,
And let's drink tea."

When they had drunk their tea, the twins asked for a story, and all they could get at first was:

"I'll tell you a story
About Jack a' Nory,
And now my story's begun;
I'll tell you another
About his brother,
And now my story's done."

"More, more," begged both the children. So she went on,

"I had a little husband,
No bigger than my thumb;
I put him in a pint-pot,
And then I bade him drum.

I bought a little horse,
That galloped up and down,
I bridled him, and saddled him,
And sent him out of town.

I gave him little garters,
To garter up his hose,
And a little handkerchief,
To wipe his little nose."

"More, more," again cried the children, and the old lady went on,

"There was a little man and he had a little gun,
And his bullets were made of lead, lead, lead;
He went to the brook, and saw a little duck,
And shot it through the head, head, head.

He carried it home to his old wife Joan,
And bade her a fire to make, make, make,
To roast the little duck he had shot in the brook,
And he'd go and fetch the drake, drake, drake.

The drake was a swimming, with his curly tail,
The little man made it his mark, mark, mark!
He let off his gun, but he fired too soon;
And the drake flew away with a 'Quack! quack! quack!'"

Again the children asked for more, but it was time to be going homeward, the old lady said.

"And besides," she added, "we have to meet a few more of my queer people before you go to bed."

And sure enough they did meet some queer people. The first one was a man who could not walk straight, no matter how he tried. For it was

Peter White who will never go right,

because, as the children could plainly see,

He follows his nose wherever he goes,
And that stands all awry.

The next queer person they met was an

Old woman and what do you think,
She lived upon nothing but victuals and drink;
Victuals and drink were the chief of her diet,
And yet this old woman could never be quiet.

Then a curious couple came creeping along the road, and the old lady said:

"Ah, here is

Jack Sprat who can eat no fat,
His wife can eat no lean,
And so betwixt them both you see
They make the platter clean."

Along came also

Little Tommy Tucker
Who sings for his supper,
What shall he eat?
White bread and butter.
How shall he cut it
Without e'er a knife?
How shall he marry
Without e'er a wife?

After him a funny little fellow wheeling a pretty little lady in a wheel-barrow and singing:

"When I was a bachelor
I lived by myself;
And all the bread and cheese I got
I put upon the shelf.

The rats and the mice
They made such a strife,
I was forced to go to London
To buy me a wife.

The streets were so bad,
And the lanes were so narrow,

I was forced to bring my wife home
In a wheelbarrow.

As the sound of this singing died away, the children peeped in at the window of a house they were passing and saw three little fellows on three little stools, and this is what they heard:

"To bed! To bed!"
Says Sleepy Head.
"Tarry awhile," says Slow.
"Put on the pot,"
Says Greedy sot,
"We'll sup before we go."

And then they saw and heard and remembered no more. Perhaps the rest of the queer people in Mother Goose Land had gone to bed, and perhaps the twins themselves had dropped off to sleep — I wonder which it was?

More Queer Folk

And the Wonder Shoes grew bigger and bigger, as the babies continued to grow bigger and bigger, and still they wandered in the Land of Mother Goose. But the days were growing shorter, and neither Mother Goose nor the children now spent so much time out of doors in the Queen's Walk—or in the Wonder Land beyond. But there were some few fine days left and some more of the old lady's friends to meet. One day they met the man who

Was wondrous wise,
He jumped into a bramble bush,
And scratched out both his eyes;
But when he saw his eyes were out,
With all his might and main,
He jumped into another bush,
And scratched 'em in again.

Another time they saw

Three men in a tub,
And who do you think they be;
The butcher, the baker,
The candlestick maker,
Turn them out now all three.

And there were more kings in Mother Goose Land also. First there was

Little King Boggen he built a fine hall,
Pie-crust and pastry-crust that was the wall,
The windows were made of black puddings and white,
And slated with pancakes, you ne'er saw the like.

Then there was

The King of France who went up the hill
With twenty thousand men,
The King of France who came down the hill
And ne'er went up again.

But the funniest and the merriest and the jolliest of all the kings the children saw was

Old King Cole
The merry old soul,
And a merry old soul was he;
He called for his pipe,
And he called for his bowl,
And he called for his fiddlers three.

And every fiddler he had a fine fiddle,
And a very fine fiddle had he;
"Twee tweedle dee, tweedle dee," went the fiddlers,
"Twee tweedle dee," said he
Oh, there's none so rare,
As can compare
With King Cole and his fiddlers three.

They met also

The three jovial huntsmen,
As I have heard them say,
And they would go a-hunting
All on a summer's day.

All the day they hunted,
And nothing could they find
But a ship a-sailing,
A-sailing with the wind.

One said it was a ship,
The other said "Nay;"

CHILDHOOD JOYS

FROM THE PAINTING BY VON LASCH IN THE DRESDEN GALLERY

One of the best of the joys of childhood is the joy of life out-of-doors. And there is after all no more healthy joy than the joy of being useful. The mother with the hay-rake feels it—the little ones playing at driver feel it—the girl pulling and the boy pushing the wheelbarrow both feel and know it, for tasks become a pleasure when performed with a will.

The third said it was a house
With the chimney blown away.

And all the night they hunted,
And nothing could they find,
But the moon a-gliding,
A-gliding with the wind.

One said it was the moon,
The other said "Nay;"
The third said it was a cheese,
And half o' 't cut away.

But if these huntsmen were curious fellows, some of the children they met were curios-er, especially

The three children sliding on the ice,
Upon a summer day;
As it fell out they all fell in,
The rest they ran away.

Now had these children been at home,
Or sliding on dry ground,
Ten thousand pounds to one penny
They had not all been drowned.

Another time the old lady showed them two of her very curios-est characters. One she said was

The man in the wilderness who asked me
How many strawberries grew in the sea?
I answered him as I thought good,
As many as red herrings grew in the wood.

and the other

Was a man, and he had nought,
And robbers came to rob him;
He crept up through the chimney pot
And then they thought they had him.

But he got down on t'other side,
And then they could not find him;
He ran fourteen miles in fifteen days,
And never looked behind him.

There were many, many more wonderful things in Mother Goose Land, and the children used in these days to go as far as the old lady's house, which as you know

Was built in a wood
Where an owl at the door,
For sentinel stood.

Now the owl, you know, is said to be a bird of great wisdom—why, I do not know, perhaps because he does not look very wise, only very solemn. Anyhow, the old lady was a very wise old lady herself and she taught the twins a very great many things which they did not quite understand then, but which meant a great deal to them when they grew older.

One night when the wind was blowing hard she told them

"My Lady Wind, my Lady Wind
Went round the house to find
A chink to get her foot in:
She tried the key-hole in the door,
She tried the crevice in the floor,
And drove the chimney soot in.

"And then one night when it was dark
She blew up such a tiny spark
That all the house was pothered:
From it she raised up such a flame
As flamed away to Belting Lane,
And White Cross folks were smothered.

"And thus when once, my little dears,
A whisper reaches itching ears,
The same will come, you'll find:
Take my advice, restrain the tongue,
Remember what old Nurse has sung
Of busy Lady Wind!"

At other different times she told them about the signs of the weather; about the seasons of the year; the days of the week and of the month; and told them games and riddles; about how to tell the time; the days to play and the time to go to bed; and the time to get out of bed; to

Come when you're called
Do what you're bid,

Shut the door after you
And never be chid.

And all this lasted until a whole year and more had passed away. One day soon after

Daffy Down Dilly
Had come up to town
In a yellow petticoat
And a green gown.

The old lady and the twins were walking along the Queen's Walk toward their homes, when they met three of the oddest folk they had ever seen and yet it seemed to the children that they must have seen them somewhere before. As they came nearer all three of them politely bowed, and Mother Goose said:

Ah, I see,
Little A
Great A,
Bouncing B.

"Yes," she continued, each of the Twins saying after her two lines in turn:

A, B, C, and D,
Pray, playmates, agree.
E, F, and G,
Well, so it shall be.
J, K, and L,
In peace we will dwell.
M, N, and O,
To play let us go.
P, Q, R, and S,
Love may we possess.
W, X, and Y,
Will not quarrel or die.
Z, and ampersand
Go to school at command.

"Children," said the old lady, a little sadly, "I fear I must now say 'good-bye.' Here are some new and powerful friends who can show you more wonderful and more beautiful things than I have done."

"But may we never come and see you any more," said the twins, who were more than half crying.

"Oh, yes," she said, "my Wonder Land is always open to people of child-like minds—they always come back to it with pleasure and I am always glad to see them, no matter how old they are."

The twins stood silent and were quite sad for a little while. Then the old lady said:

"Wait a little longer, I must not leave you without my parting gifts."

What else she said and what the gifts were the children did not understand or know, but I understand and know what they were—and so did the children in later years.

One gift she gave them was the gift of taking pleasure in innocent fun and odd fancies; another gift she gave them was the gift of a love of rhythm, of rhyme and of song—a gift which enabled them ever afterward to love the music of verses and sweet sounds, and later on gave them the power of enjoying the beauties there are in music.

IN NURSERY STORY LAND.

And the Wonder Shoes grew bigger and bigger as the twins grew bigger and bigger. The children soon grew to know the new friends they had met—I told you of them in the last chapter—so well that they did not have to stop to remember their names when they met them, no matter how they were mixed up—and they did mix themselves up in all sorts of queer ways, it is true.

These new friends turned out to be the very best friends they ever made—for now in all the wonderful wanderings of the twins of which I have yet to tell you, they were always to be found, and it was these new friends who helped them to understand the people they met, and the things they saw as they went through Nursery Story Land, and many of the other curious places into which the Wonder Shoes led them in these and in later years.

Of course, I shall not be able to tell you of all the

things the twins saw in their wandering, or of all the things they heard and did. Time and distance made no difference to these wonderful shoes, and they often took the children fast and far. Indeed, the older the children grew the faster and farther they traveled, and as the Wonder Shoes always kept their bright whiteness they were a lamp for their feet and a light for their path wherever they went.

Just beyond Mother Goose Land, but so near as to seem to be a part of it, was another country which was full of people and places which kept the twins busy exploring for a long while. Some people think that part of this land belongs to Mother Goose, and indeed I have seen in some maps of that part of the world in which it is all marked as belonging to her. But I know that Mother Goose herself does not claim it as her own. She has enough to do with what really does belong to her, and she is always kept busy showing her visitors about in her own land. I wonder if you have any idea of how many visitors she has every year? There are certainly millions of them, but I cannot say how many millions.

However, our twins with their Wonder Shoes and their new friends were able to find their way about without the old lady by this time.

I do not think I told you of a very curious thing about the new friends the children met towards the end of their stay in Mother Goose Land. They were quite deaf and dumb, all the twenty-six of them (did you count them?) —and yet they were able to speak to the children in a language they could understand. It is true it took them some time to find out what their new friends meant, but their eagerness to explore new countries and to see new sights made it much easier for them than it would have been.

On one of their earliest wanderings in this new country, they met a rat and a cat and a dog and a cow, and a girl, and a man, and a priest and a rooster, and a farmer sowing corn in a field—all these were walking in a procession and their new friends told them

This is the farmer sowing his corn,
That kept the cock that crowed in the morn,
That waked the priest all shaven and shorn,
That married the man all tattered and torn,
That kissed the maiden all forlorn,
That milked the cow with the crumpled horn,
That tossed the dog,
That worried the cat,
That killed the rat,
That ate the malt
That lay in the house that Jack built.

Now if you can say all this backwards, beginning: This is the house that Jack built, This is the malt that lay in the house that Jack built, This is the rat that ate the malt that lay in the house that Jack built—and so on without making a single mistake, you will be as clever as the twins were—for they could do it easily.

It would seem that at this time there were many processions going about in the country, for not long after they met another. There was an old woman, and a pig, and a dog, and an ox, and a butcher, and a mouse, all walking round a fire, and a pail of water which was near a tree, over a bough of which a strong rope was hanging.

As the children were looking, the old woman put her hand in her pocket and found a nice piece of cheese; and when the mouse had eaten it,

The mouse began to gnaw the rope,
The rope began to hang the butcher,
The butcher began to kill the ox,
The ox began to drink the water,
The water began to quench the fire,
The fire began to burn the stick,
The stick began to beat the dog,
The dog began to bite the pig,
And the pig began to go.

The old lady very kindly explained to the twins that she was sweeping her house that morning when to her great joy she found a silver sixpence.

"What," thought she, "shall I do with this little sixpence? I think I will go to market and buy a pig." So the next day, she went to market, and bought a nice

little white pig. She tied a string to one of the pig's legs, and began to drive him home.

On the way, the old woman and her pig came to a stile, and she said:

"Please, pig, get over the stile."
But the pig would not.

And the dog would not bite the pig, and the stick would not beat the dog, and the fire would not burn the stick, and the water would not quench the fire, and the ox would not drink the water, and the butcher would not kill the ox, and the rope would not hang the butcher, and the mouse would not gnaw the rope—until the old woman found the piece of cheese I have told you of. But what time the old woman and her pig got home, you, nor I, nor anybody knows.

Another time they came to a curious monument erected to the memory of a wonderful dog.

"This wonderful dog
Was Dame Hubbard's delight.
He could sing, he could dance,
He could read, he could write,"

was part of the writing on the monument. But he could laugh and feed the cat, and dance a jig, and play the flute, and ride a goat, and use the spinning wheel, and, said the silent friends, this is the way he came to his sad end:

Old Mother Hubbard
Went to the cupboard,
To get her poor Dog a bone;
And when she came there,
The cupboard was bare,
And so the poor Dog had none.

She went to the baker's
To buy him some bread;
And when she came back,
The poor Dog was dead.

On one fine day the children saw a sign-post which read "This way to Lee." This looked as if there might be

something or somebody to see at Lee, for if not surely no one would have taken the trouble to put up the sign-post. The children made up their minds to go to Lee to see. Just as they reached the village a comical sight met their eyes which made the children smile. They could not help it, though they were too polite to laugh outright, so they bowed and said good-morning as soberly as they could. Now this was

Dame Wiggins of Lee
A worthy old soul,
As e'er threaded a needle, or
Wash'd in a bowl;
She held mice and rats
In such antipa-thy,
That seven fine cats
Kept Dame Wiggins of Lee.

Being a kind hearted old lady who loved children as much as she loved her cats—I am sorry to say I have seen some people who do not—she stopped her dancing and answered the greeting of the twins.

"Come, children, and rejoice with me, for I have my cats again," said she. "And as we go I will tell you about them."

She told them how the cats, having driven all the rats and mice away, had been sent to school where soon they all of them learned

How to read the word "milk,"
And to spell the word "mew,"
And they all washed their faces
Before they took tea.
"Was there ever such dears,"
Said Dame Wiggins of Lee.

The cats learned to fish, to row a boat, to mend carpets, to slide and skate on the ice,

And when spring-time came back
They had breakfast of curds;
And were greatly afraid
Of disturbing the birds.

"If you sit, like good cats,
All the seven in a tree,
They will teach you to sing!"
Said Dame Wiggins of Lee.

She told them, too, how the cats wheeled a poor sick lamb home in a barrow and nursed it till it was well. Then came the sad story of how

She wished them good night,
And went up to bed:
When, lo! in the morning,
The cats were all fled.
But soon — what a fuss!
"Where can they all be?
Here, pussy, puss, puss!"
Cried Dame Wiggins of Lee.

And she told them, too, that she was dancing for joy, because one day when "her heart was nigh broke,"

She sat down to weep,
When she saw them come back,
Each riding a sheep.
She fondled and patted
Each purring tom-my.
Ah, welcome, my dears,"
Said Dame Wiggins of Lee.

Then she told the children how kind the farmer had been—how he

"Gave them some field mice
And raspberry cream,"

and the pranks the cats played afterwards, blowing on trumpets and riding each on the back of a goose. Until at last

You see them arrived
At their Dame's welcome door;
They show her their presents,
And all their good store.
"Now come in to supper,
And sit down with me;
All welcome once more,"
Cried Dame Wiggins of Lee.

Not very far from the village of Lee, as they were returning by another way which Dame Wiggins showed them, they came to a house in the middle of the wood through which they had to go. They had not expected to find a house there, so they went near to look at it more closely. On the wall was painted the words like this:

Three Bear House.
THREE BEAR HOUSE.
THREE BEAR HOUSE.

Now the name was printed so because one of the bears was a Little, Small, Wee Bear; and one was a Middle Sized Bear, and the other was a Great, Huge Bear.

The twins did not know enough to be afraid of bears, or perhaps they knew too much to be afraid of bears, for some wise men say that human beings are the last thing that beasts will attack unless they are provoked. So without any fear the children walked to the house and peeped in at the windows, and this is what they saw.

A little old woman had just lifted the latch and gone in; of course she had no business there, as the bears were out and they had left their porridge for breakfast on the table to cool. There was a little pot of porridge for the Little, Small, Wee Bear, and a middle sized pot of porridge for the Middle Bear, and a great pot of porridge for the Great, Huge Bear.

Now the old woman was not a good old woman, for she set about helping herself to what did not belong to her.

First she tasted the porridge of the Great, Huge Bear, and that was too hot for her. And then she tasted the porridge of the Middle Bear, and that was too cold for her. And then she went to the porridge of the Little, Small, Wee Bear, and tasted that; and that was neither too hot nor too cold, but just right; and she liked it so well, that she ate it all up.

Then the little old woman sat down in the chair of the Great, Huge Bear, and that was too hard for her. And then she sat down in the chair of the Middle Bear, and that was too soft for her. And then she sat down in the

chair of the Little, Small, Wee Bear, and that was neither too hard nor too soft, but just right. So she seated herself in it, and there she sat till the bottom of the chair came out, and down came she, plump upon the ground.

Then the little old woman went upstairs into the bedchamber in which the three bears slept. And first she lay down upon the bed of the Great, Huge Bear; but that was too high at the head for her. And next she lay down upon the bed of the Middle Bear; and that was too high at the foot for her. And then she lay down upon the bed of the Little, Small, Wee Bear; and that was neither too high at the head, nor at the foot, but just right. So she covered herself up comfortably, and lay there till she fell fast asleep.

By this time the three bears thought their porridge would be cool enough; so they came home to breakfast. Now the little old woman had left the spoon of the Great, Huge Bear, standing in his porridge.

"SOMEBODY HAS BEEN AT MY PORRIDGE!"

said the Great, Huge Bear, in his great, rough, gruff voice. And when the Middle Bear looked at his, he saw that the spoon was standing in it too. They were wooden spoons; if they had been silver ones, the naughty old woman would have put them in her pocket.

"Somebody Has Been At My Porridge!"

said the Middle Bear, in his middle voice.

Then the Little, Small, Wee Bear looked at his, and there was the spoon in the porridge-pot, but the porridge was all gone.

"Somebody has been at my porridge, and has eaten it all up!"

said the Little, Small, Wee Bear, in his little, small, wee voice.

Upon this the three bears, seeing that some one had entered their house, and eaten up the Little, Small, Wee Bear's breakfast, began to look about them. Now the

little old woman had not put the hard cushion straight when she rose from the chair of the Great, Huge Bear.

"SOMEBODY HAS BEEN SITTING IN MY CHAIR!"

said the Great, Huge Bear, in his great, rough, gruff voice.

And the little old woman had squatted down the soft cushion of the Middle Bear.

"Somebody Has Been Sitting In My Chair!"

said the Middle Bear, in his middle voice.

And you know what the little old woman had done to the third chair.

"Somebody has been sitting in my chair, and has sat the bottom of it out!"

said the Little, Small, Wee Bear, in his little, small, wee voice.

Then the three bears thought it necessary that they should make farther search; so they went upstairs into their bed-chamber. Now the little old woman had pulled the pillow of the Great, Huge Bear out of its place.

"SOMEBODY HAS BEEN LYING IN MY BED!"

said the Great, Huge Bear, in his great, rough, gruff voice.

And the little old woman had pulled the bolster of the Middle Bear out of its place.

"Somebody Has Been Lying In My Bed!"

said the Middle Bear, in his middle voice.

And when the Little, Small, Wee Bear came to look at his bed, there was the bolster in its place and the pillow in its place upon the bolster, and upon the pillow was the little old woman's head—which was not in its place, for she had no business there.

"Somebody has been lying in my bed — and here she is!"

said the Little, Small, Wee Bear, in his little,small, wee voice.

LITTLE RED RIDING HOOD

AFTER THE PAINTING BY F. HIDDEMAN

This is another one of those stories as old as man and as widespread as the world is big. In his "Tales of Mother Goose" Charles Perrault, a famous Frenchman, told the story in 1697. It was translated into English by one R. Samber, and it came to this country with the rest of the Mother Goose Stories. But the story belongs not alone to France—the Germans knew it, perhaps, before the French did, and the Swedes, perhaps, earlier still.

The little old woman had heard in her sleep the great, rough, gruff voice of the Great, Huge Bear; but she was so fast asleep that it was no more to her than the roaring of the wind, or the rumbling of thunder. And she had heard the middle voice of the Middle Bear, but it was only as if she had heard some one speaking in a dream. But when she heard the little, small, wee voice of the Little, Small, Wee Bear, it was so sharp, and so shrill, that it awakened her at once. Up she started; and when she saw the Three Bears on one side of the bed, she tumbled herself out at the other, and ran to the window. Now the window was open, because the bears, like good, tidy bears as they were, always opened their bedchamber window when they got up in the morning. Out the little old woman jumped; and whether she broke her neck in the fall, or ran into the wood and was lost there, or found her way out of the wood and was taken up by the constable and sent to the House of Correction for a vagrant, as she was, I cannot tell. But the Three Bears never saw anything more of her. And the children were glad she was gone, too, for at one time they half feared that if the three Bears did not find the old lady they would think the mischief had been done by them.

. . . . .

A low growl, a "tweet, tweet," from a little bird, and a twang and a whizz and a whirr frightened the children almost out of their wits one day as they were walking through a little wood into which they had never been before. While they were wondering what it could all mean a very pretty little girl, looking rather pale for all that she wore a Red Hood on her head, came walking towards them. "Oh, dear! How glad I am," said she.

"What is it?" said both children at once.

"Sit down and I will tell you. My legs tremble so I can hardly stand."

They sat down and then the little girl told her story to the children, who, you may be sure, listened with all their ears.

"Mother baked some cakes and made some fresh but-

ter this morning. 'Go,' she said to me, 'and take this cake and a pot of butter to your grandmother.

"So I put the things in a basket, and at once set out for the village, on this side of the wood, where grandmother lived.

"Just as I came to the edge of the wood, I met a wolf, who said, 'Good-morning, Little Red Riding Hood.'

" 'Good-morning, Master Wolf,' said I without a thought of fear.

" 'And where are you going?' said the wolf.

" 'I am going to my grandmother's to take her a cake and a pot of butter.'

" 'And where does your grandmother live?' asked the wolf.

" 'Down past the mill, on the other side of the wood.'

" 'Well, I think that I will go and see her too,' said the wolf. 'So I will take this road, and do you take that, and we shall see which of us will be there first.'

"Meanwhile I went on my way through the wood, stopped to listen to the birds that sang in the trees, picked the sweet flowers that grandmother liked, and made a pretty nosegay of them.

"As I went a wasp buzzed about my head, and lighted on my flowers. 'Eat as much as you like,' I said; 'only do not sting me.' He buzzed louder, but soon flew away.

"And a little bird came and pecked at the cake in my basket. 'Take all you want, pretty bird,' I said. 'There will still be plenty left for grandmother and me.' 'Tweet, tweet,' sang the bird, and was soon out of sight.

"And soon I came upon an old dame who was looking for cresses. 'Let me fill your basket,' I said, and I gave her the bread I had brought to eat by the way.

"The dame rose and patted my head and said, 'Thank you, Little Red Riding Hood. If you should meet the green huntsman as you go, pray tell him from me that there is game in the wind.'

"I looked all about for the green huntsman, for I had never seen or heard of such a person before.

"At last I passed by a pool of water, so green that you

would have taken it for grass. There I saw a huntsman, clad all in green. He stood looking at some birds that flew above his head.

"'Good-morning, Mr. Huntsman,' said I; 'the water-cress woman says there is game in the wind.'

"The huntsman nodded. He bent his ear to the ground to listen. Then he took an arrow and put it in his bow. 'What can it mean?' I thought.

"At last I came to grandmother's cottage, and gave a little tap at the door. 'Who is there?' cried a hoarse voice which made me say to myself, 'Poor grandmother is very ill, she must have a bad cold.'

"'It is I, your Little Red Riding Hood,' I answered. 'I have come to see how you are, and to bring you a pot of butter and a cake from mother.'

"'Pull the bobbin, and the latch will fly up,' was the reply. I did so, the door flew open, and I went at once into the cottage.

"'Put the cake and butter on the table,' said what I thought was grandmother. 'Then come and help me to rise.' She had hid her head under the bed-clothes.

"I took off my things and went to the bed to do as I had been told. 'Why, grandmother,' I said, 'what long arms you have!'

"'The better to hug you, my dear,' said she.

"'And, grandmother, what long ears you have!'

"'The better to hear you, my dear.'

"'But, grandmother, what great eyes you have!'

"'The better to see you, my dear.'

"'But, grandmother, what big teeth you have!'

"'The better to eat you with, my dear,' said the wolf. For it was the wolf who had gone round by a quicker way. He had got into the bed while grandmother was away, visiting the wife of the green huntsman.

"He was just going to spring upon me when a wasp flew into the room and stung him upon the nose.

"The wolf gave a cry, and a little bird outside sang, 'Tweet! tweet!' This told the green huntsman it was time to let fly his arrow, and so the wolf was killed on

the spot. This was what you heard before I came out of the house."

"What a good job the wolf was killed," said Carlo.[1]

"Yes, and how fortunate it was that her grandmother knew the green huntsman," said Lottie.

They walked a little way with the girl who told them her name was Red Riding Hood and they parted, each saying to the other that they hoped to meet again. But the twins never saw Little Red Riding Hood after this.

The children made many other journeys and wandered far and wide in this country, but as I have to tell of some things they saw and did in other lands, I can stay no longer with them here—except to tell you that at the end of these wanderings their new friends (who were more powerful even than Mother Goose) had very silently given to them a new gift, and this gift they called the first gift from the Treasury of Imagination, and along with it the gift of the love of stories which never left them in all their after life.

AMONG THE FAIRIES AND THE GIANTS.

Of course, the time was sure to come when these Wonder Shoes—which still grew bigger and bigger to fit the growing feet of the twins—should wander with them into a greater and more distant Wonderland.

With their new friends about whom I told you some time ago—I wonder if you have yet guessed their names—they were able to get acquainted with the Giants and Fairies, Genii and Magicians, Ogres and Monsters, Dwarfs and Dragons that dwell in all this vast Wonderland. They were able to go into the castles and dungeons of the Giants and the palaces of Princes and Princesses which are to be found from one end of it to the other. In fact, they traveled so fast and so far in this Wonderland that it is harder than ever for me to tell you of all their wanderings in it, or of all the wonderful things they saw and heard there. They wandered in this Wonderland for many years, and though

[1] When children are old enough not to be frightened, mothers can use the version in which Little Red Riding Hood's grandmother is eaten by the wolf, if they prefer it.

CINDERELLA

FROM THE PAINTING BY F. HIDDEMAN

The story of Cinderella is one of the oldest in the world—and is told in substance in almost every tongue. The oldest known form of it is perhaps that of Rhodope and King Psammeticus, which dates from B. C. 670. The slipper of Rhodope was carried off by an Eagle, while she was bathing—was dropped by it at Memphis—King Psammeticus saw it, advertised for the owner, and when she came for it, married her. Afterwards, she built one of the pyramids of Egypt.

they are grown up now they often make little journeys to it.

With the Wonder Shoes on their feet and their twenty-six friends in their head, it was always easy to get back there again. Indeed, they say that there is nothing in the world makes old folks young again so quickly as to go on these excursions.

But I must tell you of a few of the folk they met. I expect you have heard of some of them and can remember their names, and as I shall not name any names in this chapter, you will have to guess them, or else ask some one else who these people in Wonderland were, and what were the names of the castles and palaces and dungeons and other places they saw.

One of the first of the Fairies they met was that Fairy Godmother who turned a pumpkin into a gilded coach, six mice into six dapple-gray horses, a rat into a fat coachman with a fine moustache, six lizards into six footmen, rags and tatters into clothes of gold and silver all decked with jewels, and sent her god-daughter with a pair of wonderful slippers to a ball, where a Prince fell in love with her, and afterwards married her.

Perhaps you know what the slippers were made of, and how the Prince found out who she was, who wore them, and if you do, and if you remember how good the Princess was to her envious sisters, you will have learned from her story the beauty of obedience and of returning good for evil.

Then they met that Fairy who sent a beautiful, wise, graceful and accomplished Princess into a deep sleep for a hundred years, and they saw the enchanted palace just as it was when the Prince came and woke her up with a kiss. They saw the governesses, maids of honor, ladies of the bed-chamber and all the servants, the horses, the dogs and the Princess's little spaniel, and the beautiful Princess herself all fast asleep, and they saw the Prince make his way through the trees and the bushes and brambles which had grown up so thick that no man or beast could pass through, and they saw the beautiful Princess herself just as she woke up.

They also became acquainted with that clever little fellow, whose parents tried to lose him and his brothers and sisters in the forest. They saw him drop the white pebbles one by one so that they might find their way back. They saw also the little birds come and eat the crumbs of bread which he dropped the second time they were lost in the forest, so that they could not find their way back. They saw the lost children going to the ogre's castle and they saw the clever little fellow put the gold crowns of the seven daughters of the ogre on his own and his brothers' heads and their bonnets on the heads of the ogre's daughters. They saw the ogre who meant to kill the seven little wanderers kill his own children instead. They saw the clever little fellow steal the ogre's seven-leagued boots, which were not half so wonderful as the Wonder Shoes, and they saw him get away with his money and jewels. They saw also all the wonderful things that the clever little fellow did with the ogre's seven-leagued boots, by means of which he and his brothers grew rich and powerful.

They saw also that other ogre, the richest ever known, who lived in a stately castle, and who had the power to change himself into any animal he pleased. They saw him change himself into a lion to frighten away the famous cat who did so much to make his master rich.

Then they heard the artful pussy say that though the ogre could change himself into a big beast like a lion or an elephant, he could not change himself into a small one like a mouse or a rat.

When the proud ogre said, "You shall see what I can do,"—and changed himself into a mouse, they saw the clever cat pounce upon him and eat him all up in a second, and they saw the clever cat's master come and take possession of the castle of the ogre.

Once they went all over that wonderful castle where every room was unlocked but one. They saw the key with which the disobedient and curious wife opened the door of that room. Indeed, they peeped into it themselves and saw the horrible things that were in it with their own eyes. They saw the cruel monster of a hus-

band just as he was going to kill his wife, although she was very sorry for what she had done, and they saw her brothers come up just in time to save her life.

Another time they followed that wonderful little fellow—surely you know his name—when he went out one fine morning and dug a big hole in the ground in front of the castle of a cruel giant.

They saw the giant come out to eat up the little fellow and they saw him fall into the pit. Then they saw the little fellow come up and kill the giant with his pick-axe. They saw him string up two other giants by the neck. They followed the little fellow when he went into the castle of the Welsh giant, where he put a block of wood in the bed and slept on the floor. They saw the giant come in with a club and strike many heavy blows on the bed, thinking to kill him. And at breakfast time they saw the little fellow at breakfast with the giant, and they saw the clever trick by which he made the vain old giant kill himself. They saw also all the wonderful things that the little fellow did in his Coat of Darkness and in his Shoes of Swiftness, with his wonderful Sword of Sharpness.

They visited also the giant who had the wonderful hen that laid the golden eggs, the bags of gold and silver, and the beautiful harp that would play the most lovely music without being touched. Perhaps you may remember who it was that took them away from the giant and how the giant came to a sad end.

The magician who gave his nephew the magic ring by which he obtained the wonderful old lamp, which made a powerful genius his slave and procured for him everything he wished, were early friends of the twins. They saw the wonderful palace which the genius procured for the young man. They saw the trick by which the old lamp was exchanged for a new one, and the palace conveyed to a place far away. They were present when the magician who had tricked the youth out of the lamp drank the poison and saw the young man take the lamp away from him after he was dead; they saw the palace restored to its place and the wonderful wedding of the

youth and the Princess. I wonder if you know the name of this youth.

The lovely girl who, out of pure goodness of heart and compassion, agreed to marry the Beast, who was changed into a powerful Prince the moment she did so, was a very dear friend of the twins, and every time they looked at the statues of her two sisters at the gates of the palace, they were reminded that kindness was better than beauty.

Now there are several different provinces in Wonderland. I don't think I shall stay to tell you of all the people the twins met in Hans-Christian-Andersen-land, or in Grimm-land, for I think you will be pretty sure to go there by yourself or be taken there some day, if you have not been there already. But do not forget when you do go to look out for the Snow Queen, and the Tin Soldier, and the Storks, and the Ugly Duckling and the wonderful Silver Shilling. You must also enquire for Hansel and Gretchel and the Frog Prince and the Cat who married a mouse, and the Fisherman and his wife and the Fairy Tale Tree, for the twins met them all and many more, and they stayed a long time among them.

There was another province of Wonderland in which the children stayed quite a long while also. They went with that little fair-haired girl all through her adventures with the rabbit and the mouse and the Duchess and the Hatter and the March Hare; they heard her try to say, "How doth the little busy bee," "You are old Father William," and "'Tis the voice of the sluggard," and how the twins laughed when the words would not come right! They saw the baby pig and that wonderful Vanishing Cat. They went to the Mad Tea Party, and played croquet in the Queen's grounds. They heard the Mock Turtle tell its tearful tale, and took part in the Lobster Quadrille.

They saw the trial of the Knave of Hearts, who stole the tarts, and they remembered that they were actual witnesses of the crime, when they were visiting the Land of Mother Goose. Then they went on that wonderful visit with the same little girl to Looking-glass House,

and met the Red Queen and the White Queen and all their court. They saw the Jabberwock with "the jaws that bite, the claws that catch—" and the Jub-jub bird and the Bandersnatch. They went through the Garden of Live Flowers and talked with Tweedle-dum and Tweedle-dee and heard the latter tell the story of the Walrus and the Carpenter. There they met also another old friend of Mother Goose Land,—that same Humpty Dumpty who sat on a wall—and listened to the curious poetry he recited to the little girl. They met the Lion and the Unicorn, both old friends from the Land of Mother Goose, and laughed heartily at the antics of the Red Knight and the White Knight, and last of all they saw the fair-haired little girl crowned queen, and all the wonderful things that happened at this famous banquet given on the occasion. I wonder if you know the name of this corner of Wonderland and of the little girl, and if you know of the other curious and curioser adventures which she had?

At another time they were conducted by the Wonder Shoes to a land of little men, and saw all the wonderful things that happened to a traveler from England who was visiting there at the same time. In this land the people were about as big as an ordinary man's little finger, their loaves of bread about as big as shot. One of their barrels held about half a pint, their ships of war were about nine feet long, and the man mountain, as they called their visitor from England, could hold several of the people in one hand. Once he held a review of all the troops of that country on a space as big as his pocket handkerchief. It would take me too long to tell you of the wonderful things the children saw there, or how the visitor got away from the country, but I think some of your friends can tell you how you can find out all about this, as well as about the other land where the men were as high as a church steeple with voices louder than megaphones, where the cats were three times as large as oxen, the rats as big as great mastiffs, and the bees as big as partridges. The maps were a hundred feet square and the books twenty-five feet high.

The twins saw all these wonderful things and many more, and they saw also the way in which the traveler with whom they went through this country, escaped therefrom. The Wonder Shoes guided the feet of the twins safely through both of these wonderful countries, and brought them always safely back home.

Once in their wanderings the twins came across a man who was possessed of a pair of shoes almost as wonderful as their own. He, poor man, had been tricked out of his shadow by an evil spirit. You can have no idea of how very awkward it is to have no shadow. Every one suspected this poor man of all sorts of horrid things, because he had no shadow. One day the twins saw him go into a market place to buy a pair of shoes. All the new ones were too dear for this poor man, who had not only lost his shadow but nearly all his money as well. So he went to a second-hand store which was kept by a beautiful fair-haired youth, who was really a good fairy in disguise. There he bought a strong and sound pair of boots, and in them he set out to wander over the face of the earth.

Soon he found that he had on the wonderful Seven-Leagued Boots, one of the same kind as the Ogre wore, about which you read in another chapter. Now these boots were in some ways as wonderful as those Shoes of Swiftness of which you have heard, but they had not all the power of the little Wonder Shoes. For the twins were able to follow the Seven-Leagued Boots to the frozen North, and from thence to the rice fields of China. They followed them across Asia to Africa, among all the wonderful ruins of Egypt; thence into Europe to the North Pole, and across Greenland to America. They watched them as they sped on through North and South America to Cape Horn and back again. They saw them across the Behring Straits into Asia, from whence the shadowless man strode in the Seven-Leagued Boots to Sumatra and Java to Borneo.

They do say that the shadowless man is still striding about the world in the Seven-Leagued Boots. If it be so, only the wearers of Wonder Shoes can see him. But

however that may be, it can do no harm if you try to look out the places on the map and get an idea for yourselves just where he did go and how far he did travel. I am rather disposed to think that we can beat the Seven-Leagued Boots with our railroads and steamships, but I am certain that there is nothing that can take us so fast and so far as the Wonder Shoes took the twins.

I think Carlo enjoyed the wanderings they had with the Seven Champions of Christendom even more than his sister. The death of the fiery dragon was a terrible sight, but she was delighted with the release of the Princess who had been changed into a mulberry tree, and they never forgot the deeds that were done by that famous sword which was chained to the rock. On it was written, "He that can lift me up shall conquer all," and when they grew older they always called it by the name "Excalibur," because that was the name of another famous sword, or perhaps it really was the same about which the poet Tennyson wrote.

Through the land of the Amazons they wandered with one of the champions and through Persia with the other six, but I can not stop to tell you all they saw there. They were both delighted when the castle of the wicked knight, who was protected by the magicians, was destroyed. They saw the champion ride up to the gate and heard him read aloud what was written there. It was:

> "Who sounds this trumpet shortly will behold
> The drawbridge fall and yonder doors unfold;
> Yet if you entering here, you must take heed
> Lest, for presuming it, you chance to bleed."

They heard him blow the trumpet and saw the drawbridge fall. They saw the fight in the castle and all the horrors inside, as well as the flight of the dragon. They followed the champion into the hall of the seven lamps, where was written, "While seven lamps burn day and night in this hall, no power can end the enchantment." They saw the lamps put out, the castle crumble into ruins and the Seven Champions re-united after all their

wanderings and wonderful escapes. I wonder if you know the names of these champions.

Perhaps one of the most wonderful travels in all the wanderings which the Wonder Shoes led the twins was when they followed some pilgrims all the way from one world to another. I cannot stop to tell you of the journeyings of these pilgrims, but I must tell you of the Giant and his castle and what happened there, because this was one of the things which the children never forgot.

Two of these pilgrims once after a long journey found a little shelter, and being weary they fell asleep. The owner of the grounds in which they lay was a cruel Giant and the twins saw him get up in the morning early and walk up and down in his fields. They saw him catch the pilgrims asleep. They heard him, in a grim and surly voice, bid them awake and ask them who they were and what they did in his grounds. They saw the Giant drive the pilgrims before him and put them into a very dark dungeon, where they lay from Wednesday morning until Saturday night without one bit of bread or drop of drink, or any light or any one to ask how they did. They saw the cruel Giant go down to the dungeon and fall upon the pilgrims and beat them so that they were not able to help themselves or to turn them about on the floor.

They heard the Giant tell the poor pilgrims to make an end of themselves, for if they did not he would surely kill them. Then they saw the Giant go to them and take them to his castle yard and show them the bones and skulls of the poor people he had already murdered, and heard the Giant say, "These were pilgrims as you are, once, and they trespassed on my grounds, as you have done, and when I thought fit I tore them in pieces, and so within ten days I will do you. Go get you down to your den again." They saw the Giant beat the pilgrims again all the way back. But what was their joy when they saw that one of the pilgrims remembered that he had a master key in his pocket which he had forgotten, but he no sooner thought of it than he began to try at the dungeon door, whose bolt gave back and the door flew open with ease. They saw them open the outward

door that leads into the castle yard, and with much pains the great iron gate also. They heard the creaking of the gate which wakened the Giant who, hastily rising to pursue his prisoners, felt his limbs to fail, and they saw him fall into a fit so that he could by no means go after them, and to the great joy of the twins the pilgrims escaped his clutches.

It was quite another sort of pilgrim that they followed when they first saw the giant with the long name who had one eye in the middle of his forehead. The Wonder Shoes and their friends had transported the twins to a far off land in a far off time. I think I told you that time and distance were nothing to these marvelous shoes. They had been to that land where the lotus grows, a wondrous fruit of which whosoever eats cares not to see country or wife or children again. But, unlike some of the pilgrims they followed, the twins did not eat of this fruit. They saw these travelers come to a land where there was a great hill sloping to the shore. There rose up smoke from the caves where a rude and savage folk dwelt apart, ruling each his own household and not caring for others.

They saw the chief pilgrim and twelve of his bravest men go on shore and enter into a cave bearing a mighty skin of wine sweet smelling and strong. The cave was full of sheep and goats, and of full milk pails and fast ripening cheeses. Presently they saw a monstrous giant, twenty feet in height or more, come to the cave bearing a vast bundle of pine logs for his fire, which he threw down with a crash. They saw him close his cave with a huge rock which twenty wagons would not bear. How they got into the cave with the pilgrims and the giant without being discovered, I do not know, but I suppose it was the Wonder Shoes and their twenty-six friends which did it. There they heard the talk of the giant and the pilgrims and they saw the one-eyed monster catch up two of the pilgrims, dash them on the ground and tear them limb from limb, devouring them, and leaving not a morsel, not even the bones. They saw also how the pilgrims got free from the giant's cave. The chief of

the pilgrims gave him of his sweet wine to drink. He found it good and drank of it three times. Then they heard the chief pilgrim say "Thou didst ask my name O Giant. Lo, my name is No-man." They heard the giant promise that he should be the last of the band to be eaten and then they saw the monster fall asleep. But they never expected what followed. The chief pilgrim took a stake which he had sharpened from the fire where he had put it in readiness and no sooner was the giant asleep than with it he put out his only eye. The monster roared with the pain but when his neighbors came and asked what ailed him he replied, "No man slays me by a trick."

Then they said, "If no man does thee wrong, we cannot help thee," and they went away. Then they saw the pilgrims tie each other one by one under the bellies of the big rams which had come in the cave with the other sheep.

And in the morning they saw the rams go out of the cave each bearing a man beneath him, and so the pilgrims all of them escaped, except those whom the monster had eaten. They saw the pilgrims go on board their ship with the sheep they had taken from the giant. And they saw how the monster broke off mighty rocks from the hillside and hurled them into the sea to crush the pilgrims' boat. They heard the pilgrims mocking the giant and heard the giant cursing the pilgrims. They went with these pilgrims in all their wanderings and only left them when the chief of them returned to his home and to his wife and his family. I cannot stop to tell you how his faithful old dog knew him again when his wife and servants did not, and of all the wonderful things that befell him in his wanderings. The twins never tired of wandering in this part of Wonderland, and they often returned to it when they grew older.

They saw many other wonderful things in this country. They saw the fairy who conferred on the king the Golden Touch, and they saw how the Golden Touch was washed away, and they learned that there were many things on earth better than gold.

They saw the opening of that fairy box which con-

tained the whole family of Earthly Troubles—the Evil Passions, the Cares, the Diseases and Naughtinesses, and all the sad results which it brought about. And they learned something of the harm that disobedience may do —for the owners of that box had been told not to open it. Then they saw how there was after all a good fairy at the bottom of the box who did and does so much to lessen the evils which the rest of its occupants caused in the world and are still causing today.

It was about this time too that they met the giant who did the twelve greatest deeds that man ever did. If you do not know who he was and what he did I am sure you know some one who can tell you about him and how he tricked the giant who bore the world on his shoulders and got away with the three golden apples.

Now all these things took place in the southern, or perhaps I ought to say the middle part of the globe. But the twins wandered north as well and many were the marvelous things they saw and heard in the land of snow and ice.

This land of snow and ice is a very strange land. One half of the year it is always light, for the sun never goes down in the summer time, which lasts just six months. The other six months it is always night; the sun does not shine, but the moon and the stars are wonderfully bright. And then there is another strange thing—when the sun is gone the sky is often filled with lights of many beautiful colors. Red, yellow, orange, green, blue and violet streamers flash up out of the northern sky and reach almost overhead. They dance and quiver and grow brighter and less bright by turns. Sometimes they form a glorious arch in the sky.

In this land once lived the gods who have given their names to two or three days of the week. If you do not know how this came about, I am sure if you keep on asking you will find some one who can tell you. They saw the forging of that wonderful hammer which when it was thrown far out against the clouds caused the thunder to roll, the clouds to fill with blackness and the lightning to flash as it returned humming through the air to the

hands of him who threw it. They saw the terrible struggles which the frost giants had with those who brought warmth and fragrance and flowers to the earth. And they saw all that happened when that wonderful hammer was lost and found. More wonderful still was the losing and finding of the apples of life in this country of ice and snow. The twins saw the evil disposed one slide down the rainbow bridge and saw him borne away through the air by that wonderful bird. They saw him made prisoner by the great Frost Giant and all the sad things that happened after the golden apples were gone. How the apples were restored and the joy and happiness that reigned thereafter you can learn from others who have been to the Northland and have seen and heard all the wonderful things that the twins saw and heard there. For as I have still more to tell you of their wanderings —this time in quite another land—I cannot stay to tell you more.

But I must not forget to tell you that although they hardly knew it at the time, the twins carried away many good gifts from their visits to the land of the Giants and the Fairies. One of them was a gift of courage, of daring to do right, and then they made the acquaintance of famous and noble personages, friends who lasted through their lives. These heroes and princes they met and the adventures through which they went in their visit to Wonderland gave them a wealthy imagination which enabled them to have sympathy with their fellow men, gave them a love of truth and purity of sentiment, soundness of judgment and right direction and control of the will. Another gift was a love of justice and mercy and a belief in a power which in the end sets all things right. Not the least important of the gifts that these wanderings imparted to them was the power of understanding the books they read in later life; for nearly all the people who write books have been and are wanderers in Wonderland, and they often talk about the very things that Lottie and Carlo saw and heard. And very pleasant it was to them to meet in books some thing about their old friends in Wonderland. Indeed those children who are

not so fortunate as the twins were are much to be pitied, for they can generally only understand about half that they read.

Of course, they did not know all this at the time, but now they can look back with wiser eyes on all the good the Wonder Shoes brought them and these are some of the things they now tell me they brought back with them from these visits to Wonderland.

SOME ANIMALS THEY MET.

You remember that the twins were much delighted with their visit to Mother Goose's Zo-o-lo-gi-cal Gardens, and you have not forgotten the curious creatures they met there. In the course of their wanderings in the Wonder Shoes, which still grew bigger and bigger as they grew older, they came across many famous and interesting animals, and in this chapter I will tell you, as the title of it promises, about some animals they met. And I think that, so as to make this chapter more complete, I had better go back a little and tell you of the first animals they met in Fable Land. Now they wandered into this country very soon after their journeys into the land of Mother Goose were finished.

There are some people who say that the animals in Fable Land belong to Mother Goose's Zo-o-lo-gi-cal Gardens, but that is not true, for Fable Land is I think a much older country even that Mother Goose Land.

Now in this Fable Land there was a meaning in every thing that the animals did and said, for there the beasts used to talk as much as men do, but I shall not tell you the meanings. The twins found them out for themselves and so must you, for

> I do not write for that dull elf
> Who cannot picture for himself
> The meaning of my tale.

When the twins saw one day in their wanderings a crow with a piece of cheese in its beak and a fox following the crow, they crept nearer and heard the fox say:

"Good day, Mistress Crow. How your feathers shine, and how bright your eyes are! Won't you let me hear you sing? I am sure you have a lovely voice."

Of course the crow, who has a very ugly voice but does not know how ugly it is, opened her beak and began to "caw," and Master Fox snapped up the cheese which fell to the ground and ran off with it. At which the twins laughed heartily.

Another time they saw a mouse gnawing at a net in which a big, big lion had been caught, and the little mouse gnawed and gnawed until the lion got free. I wonder if you know why the mouse did this.

Another time there was a terrific roaring in the forest and the twins coming near to where it was saw a lion and a tiger fighting over a dead deer. They fought until they could fight no more. When they were in that helpless state a fox who had been watching them came up and ran off with the young deer. And again the twins laughed heartily.

As they were wandering by the banks of a river one day they saw a dog come along with a large piece of meat in his mouth. He was crossing over the bridge when he saw his shadow in the water. Thinking he saw another piece of meat there, he dropped his own piece and jumped in after the other. The children laughed heartily at this too. But they grieved much over the fate of a lamb who was drinking from the same stream a little higher up, for a hungry wolf came along and said:

"What do you mean by muddling the water I am going to drink?"

And the lamb replied, "How can I do so? The water runs from you to me."

"Never mind that," said the wolf. "You spoke ill of me behind my back a year ago."

"That could not be for I was not born then," replied the lamb.

"It was your brother then," growled the wolf.

"That cannot be," bleated the lamb, "for I never had any brothers."

"Well, it was one of your family," snapped out the wolf, and forthwith he fell upon the poor lamb and ate it all up.

Once the twins paid a visit to a house in this strange country, where they met two mice—one belonged to the town and the other to the country. The town mouse was telling his friend how much better he lived there than in the country; instead of corn and wheat he had beans and meal and dates and honey. And as they were having a feast of all the good things, a man opened the door and the mice had to hide themselves in a crack in the floor. When he was gone they began feasting again, and then the maid came in and scared them away once more. Last of all, when the cat came and they had to hide from her, they heard the field mouse say, "With all the good things you have, you are always in fear of your life. I, though I have only corn and wheat, would rather live at home in fear of no one."

Speaking of mice reminds me that once the twins had the good fortune to be present at a great council of rats and mice. They had come together to consider what they could do to warn themselves of the coming of the cat. "For the cat moves so quietly," said one of them, "that we never hear his footsteps and we only know he is there when he pounces upon us, and then it is too late."

Then a rat got up in the council and said that the best way was to buy a bell of brass or of bright silver and hang it on the cat's neck, so that they could hear when the cat was coming. To this they all agreed, thinking it was a good plan until one of them—a wise old mouse—arose and said, "But which of you will fasten the bell around the cat's neck?"

At this the twins laughed heartily, and the council of rats and mice broke up in confusion.

The twins were present once at a sad, sad scene. It was among the mountains where there are many fierce wolves. One of them came into a house and tried to devour a baby who lay asleep in a cradle. But the good old house dog was watching by its side and he furiously

attacked the wolf and punished it so that it was glad to escape with its life. In the scuffle the cradle was overturned and the hound himself was all bloody and torn, and the floor and walls were spattered with blood. The father came home and seeing the state of affairs supposed that the faithful hound had killed his child. In his rage and grief he drew his sword and slew the dog. When they came to clear up the room and to set up the cradle again, they found the babe asleep and unharmed. I think the twins were as much grieved as the poor man was when he found that he had slain his best friend, the faithful hound, in mistake.

It is not often that you can see a man and a lion living together like good friends, but in the course of their wanderings the twins came across just such a couple. And the man told them how he was once a slave and had run away from his master and hidden himself in a cave where there was a lion wounded by a big thorn in one of his paws. The man took out the thorn, and the lion went away doing the man no harm. But the soldiers found the poor slave and put him into prison. One day he was taken from the prison and in front of thousands of cruel people was put into a ring like a circus ring and a lion, which had been kept many days without food, was let loose upon him.

Instead of springing upon the man and tearing him to pieces and devouring him, the great beast came and licked his hand and showed by every means in his power that he was pleased to see him. For it was the very same lion whose wounded foot the slave had cured. When the people saw this and the slave had explained to them why the lion did not kill him, the people shouted, "Let him go free!" and he and the lion both went out together and lived together always afterwards. And I think when the twins heard the story of the slave they understood why the mouse set the lion free by gnawing at the net in which he was a prisoner. Do you?

The twins were wandering in Beast Land one day when the Wonder Shoes guided them into a Court House where a trial of some criminal was going on. Now this Court

House was not like those which we have. The court was held in an open valley with high hills covered with trees all around and open to the sky. But for the Wonder Shoes I am sure they would never have seen such a wonderful sight. Here were all the beasts of the forest sitting around in a circle and the lion, the King of Beasts, occupied a position which showed that he was the judge. In the middle of the circle, to the great surprise of the twins, was a boy about their own age looking so frightened that he seemed as if ready to sink into his shoes. The lion, looking around, said, "Well, what have you against this boy?"

"He stones and drowns dogs! He hunts and kills cats!" cried all the animals.

"No, the dog Rough kills the cats," said the boy, finding his tongue at last, and hoping to excuse himself.

"Very well," said the judge, "we will send for Mr. Rough."

Presently in comes trotting Mr. Rough.

"Mr. Rough," said the lion, "this boy says it is you and not he who kills the cats and dogs."

"Bow-wow-wow," cried Mr. Rough. "Am I to blame? Who taught me to do it? That bad boy there. Bow-wow."

Then Mr. Rough told all he knew, how that the boy had taught him to be cruel when the dog was little and knew no better.

The lion and all the beasts then talked over the matter together and decided that the boy should be punished.

"Gentle Beasts, Birds and Fishes," said the lion, "you have all heard what this boy has done. He ought to be treated as he has treated us. But we should not be cruel because he has been cruel, yet he must be punished. So we will tie an old tin can to him and chase him from Beast Land, and Mr. Rough shall be our leader."

So when everything was ready the lion gave a great roar and the boy, frightened for his life, started to run. He was chased out of Beast Land with the old tin can tied to him and the dog and all the other animals at his heels.

And the twins thought he was justly punished. So do I. What do you think?

But the twins were present at a still more famous trial than this. It was at that time of the year when every tree is clothed in the green and white livery of glorious leaves and sweet smelling blossoms, and the earth is covered with her fairest mantle of flowers, and when the birds with much joy make the air sweet with their song, The Lion, the Royal King of Beasts, had commanded all the beasts to his court. The twins arrived just in time to see them, great and small, come in infinite multitudes —all except Reynard the Fox who knew himself to be guilty of so many crimes that he dared not show himself.

When the court was assembled nearly all the beasts had some complaint against the Fox. First the Wolf told how the Fox had assaulted his wife and blinded his children. Then the Dog complained how the Fox had stolen his only meal in the cold season of the winter when the frost was most severe. The Panther then said, "The whole world knows the Fox is a murderer, a vagabond and a thief," and went on to tell how the Fox pretended to teach the Hare to say his prayers and while he was repeating them after the Fox the artful beast seized him by the throat and slew him.

Then the Badger arose and said, "Wolf, you are malicious and malice never spake well. You have many times bitten and torn my kinsman with your teeth. You once cheated him out of a fine fish and out of a fat flitch of bacon. How then can you complain of him? As to the Hare, he would not learn and so the Fox had to punish him. And as to his stealing the food of the Dog, the Dog had first stolen it from the Cat, and it is fit that be evil lost which was evil won. Who can blame the Fox for taking stolen goods from a thief?" As he was explaining how the Fox had repented of his evil ways, had given up hunting, had given his wealth to the poor and was living only on the charity of others, Chanticleer, the Cock, came bringing upon a bier the body of a hen whose head the Fox had bitten off. With him was his sorrowing family, and the Cock, kneeling before the

King, made his complaint, telling how the Fox had come in the likeness of a good hermit and holy friar with a letter sealed with the King's seal, ordering that no beast should do harm to the other, which order he was sworn to obey. He told how, deceived by this, he trusted his family far afield, where the crafty Fox lying in wait had killed them one by one.

Then they heard the King give orders to the Bear to go and summon the Fox to court so that he should be tried for his offences. This trial lasted for a long time and I have not time to tell you all that the twins saw and heard. They stayed on until the end and saw how the Fox was tried and sentenced to death; how by his wit he cheated the hangman and how he was afterwards received into the King's family. This famous trial was duly recorded, as all famous trials are, and when people first began to print books in England nearly five hundred years ago, the account of this trial was done into a book. And as this is one of the most famous trials in the whole history of Beast Land, you must one day get the book and read all about it for yourself.

And there were many other animals they met, and learned much from them, but they were so much interested in all they saw and heard in the strange places to which the Wonder Shoes guided them that they never knew they were learning anything and they did not realize until afterwards what good gifts they brought back from their journeyings. One of the gifts was that of kindness to all living creatures and love and affection for them, for they are the little brethren of all mankind. Another gift was a gift of sympathy which made them kind, not only to animals, but to other boys and girls, and as they grew up they had a gift of understanding some of the secrets of Nature which less fortunate children never possess.

AND LAST.

Now these Wonder Shoes still grew bigger and bigger, as the children grew older. They kept their white brightness so that they were still like a lamp to their

feet and a light to their path. By means of them and their twenty-six friends they were able to go to school and college with famous men and women of all times and all countries, to see how they did, what troubles they went through, what pleasures they had and what lessons they learned.

They were able to follow the great adventurers and explorers. They penetrated with them into unknown lands and sailed with them into unknown seas. They were able to witness many of the greatest deeds of bravery and heroism that were ever done in the world. They went around the globe with the famous travellers. They made friends with the wise men of all ages and learned from them many of the secrets and the wonders of earth, sea and sky.

They saw all the great scenes in history and witnessed most of the famous battles that took place on sea and on land.

The Wonder Shoes and their twenty-six friends guided them also into the land of Story and of Song, and introduced them to the great men of all ages, and best of all they guided their feet into that land from whence they brought the great good gift which should enable you all to "Do unto others as you would they should do unto you." I wonder if you know what land I mean?

THE MOUSE AND THE PADDOCK.

ONE lovely autumn morning Dame Mouse looked about her critically at the meadow where she had lived all summer. The fields were beginning to look brown and bare, and she sighed a little.

"Decidedly, it is time for me to move away from here," she reflected sadly. She hated to move, for she had built a comfortable home at the root of a hazel bush, but, as she realized, there was not food enough in the neighborhood to last her through the winter.

Not very far away from her there was a beautiful field where corn and wheat and beans had been grown all summer. A weasel who lived near her told a friend of hers about it, and Dame Mouse, when it was repeated to her, thought that the place was just the one she had been looking for. Accordingly, she waited only just long enough to clear up the supplies in her larder, and started out.

On and on she traveled, till at last she came to a little hill, from which she could look out to the field of which she had heard. It was everything that she had been told. She scampered about gleefully at the thought of the good time she would have. She could see herself eating and drinking to her heart's content, and the thought made her hurry on with renewed vigor.

But all at once her hopes were crushed. Right across her path ran a stream, not very large, as children would think, but much too wide and deep for Dame Mouse to cross unaided. And just on the other side the plenty of which she had been told began. She sat down on the bank and began to cry, so desperately disappointed was she.

She had not been there very long when a big, ugly old toad put his head out of the water, and inspected her with a wicked, half-shut eye. Paddock was his name, and he was very proud of his reputation for helping the witches

in their charms. Not that he himself had done anything, you must understand, but one of his cousins had, and that was enough to satisfy him.

"Why are you crying, Dame Mouse?" he inquired as politely as he could, though his hoarse voice was anything but reassuring. "Is there anything I can do to help?"

"I do so want to cross this stream," sobbed the mouse, "only I can see no way to do it. Do you know whether there is a boat anywhere?"

"What do you want with a boat?" Paddock snorted. "The way is to swim or wade. Easy enough, if you try."

"But I cannot wade," objected the mouse, "my shanks are too short. I should only drown, because I do not know how to swim."

Paddock put his head on one side and looked at her cunningly. Dame Mouse was frightened, though she could not tell why.

"I suppose," she began hopefully, "there must be some one—"

"Only myself," Paddock told her, "but if you wish, I can help you over the stream."

"How is that?" asked Dame Mouse uneasily.

Paddock grinned, and stuck out his tongue at her in a rude smile. "Oh, it's quite simple," he told her. "You just let me tie your leg to mine, and I will swim over with you."

"But what if you should lose me in the middle of the stream?" the mouse objected, frightened. "Just think, if the string should break!"

"Oh, no danger about that," Paddock insisted. "Don't keep me talking about it all day, though, or I won't do it for you at all."

Now the mouse was very anxious to get across, and the toad's threat not to carry her had its effect. She hastened to say that she would accept his offer, though in truth she was very much afraid of the hideous old fellow, and he knew it quite well. But she hunted about till she found a strong piece of grass, and together she and Paddock tied it in a knot around their two legs, so hard that

AN ORIENTAL BAZAAR

FROM A PHOTOGRAPH

Life in the Orient is strangely different from our own in detail and yet wonderfully alike in principle. It is really climate that makes the very small differences. In colder lands business must be done indoors. In the lands of heat and sunshine, business is done out-of-doors, as we see in the picture. There people have plenty of time to bargain—they take life easily and spend hours in shopping which would be done in one quarter of the time in a colder country.

the mouse wondered whether she could ever untie it again. Then they plunged into the water.

"Perfectly easy, you see," said the toad, intending to make the mouse feel more comfortable. "We shall soon get across."

"Y-y-yes," stammered the mouse, shivering with the cold of the water. "Please don't drop me in the middle, though!"

And just as she said that, they reached the middle, and the wicked old toad dived, as he had meant to do all along. Dame Mouse squeaked with all her might, and struggled her very best to break the string. It was much too strong for that, but she managed to drag herself to the top of the water.

"You wicked beast!" she cried, "why do you want to kill a poor, helpless creature like me?"

But Paddock only grinned and dragged her down again. She struggled harder than ever, for she felt her strength going from her, and once more reached the surface of the water.

Now, as it happened, an eagle sailing overhead heard the mouse begging to be saved, and dropped down to watch and see what was happening. He caught sight of the two as Paddock dived the second time, and he thought, "This is my chance."

Once more Dame Mouse came to the surface, gasping and crying, and nearly dead.

"Oh, Paddock, Paddock," she cried, "you have done a wicked thing in trying to kill me this way. Some time it will be your turn to beg for help in vain!"

As Paddock opened his mouth to reply, the eagle swooped, caught the pair of them by the string which tied them together, and carried them off to his nest, where he proceeded to eat them at his leisure. He chuckled to himself as he swallowed the toad.

"Well," he remarked, as he finished his mouthful, "that toad died just as the mouse said he would, anyway."

THE WILLOW PLATE.

IT was an old, blue-and-white plate that stood on the mantel, where the children could see it every night as they were eating their suppers by the fire. Over their bread and milk they used to wonder about it, and once, when nobody was looking, Bobby climbed up on the chair to see what the pictures were like.

And very wonderful he found it. For there was a house, and a bridge and a weeping willow tree, and a pair of birds flying lovingly away at one edge, all a soft blue. What it all meant, Bobby could not quite make out. He determined to ask about it, if he could only remember it long enough.

His mother was ready to tell him all she knew. The plate was one that her great-uncle had brought with him from Canton, after a voyage in which he had been gone from home for more than a year. It was very valuable, she said, but she did not know what it all meant.

But one day Bobby heard the story. He was eating his supper one night when an old friend of his mother's dropped in to see the children. She found them staring at the plate, and, without wasting a moment in useless questions, began on the story. It went something like this:

Once, many hundreds of years ago, there lived in China a pair of young people who loved each other very dearly. He was the son of a poor scholar, and she was the daughter of a wealthy mandarin, so they had no right to care for each other; and indeed, by the custom of their country he should never have seen her at all, for she was supposed to live shut up in the garden of her father's house until the time for her to be taken to be married. But once, peeping through the crack in the wall in a distant corner, she caught sight of him, and so charmed was she by his face that she ventured to call to him. When he saw her, he was very much startled, but he came to her eagerly.

After that they used to talk together often by the garden-wall, and soon they had confessed their love for each other. They told nobody of this, for they knew that if they did their parents would be very angry, and they dared not risk that. So they waited, hoping that in time they might find some way to marry.

But one day there came a dreadful piece of news to the poor little girl. Her mother came into her room one day, and told her that on the first day of the next month the bridegroom who had been chosen for her would come to claim her. He was a very fine man, the mother said, and he had made a handsome offer for her. His presents to the bride had already been sent, and would reach her in a very short time.

You can guess how sad the little bride felt. She did not wish to be married to a man whom she had never seen, and she cried herself to sleep that night. The next day she went to the meeting place to wait for her lover and tell him what had happened.

Together they planned and planned, but each suggestion was more impossible than the last. Finally the young man said:

"There is only one way. We must run from home as soon as we can, and live in some far distant land." After much discussion they came to the conclusion that they would go on the following night, and that they would make their way across the bridge that led the way out of the garden.

The next day the little bride tried her best to be very obedient and well-behaved. She sewed most industriously, was polite and obliging, and altogether made her mother very happy. When nobody was looking, she gathered all her jewels into a little bundle, and hid it in her dress. When it grew dusk, she put on a dark robe, and slipped out to meet her lover.

But someone must have overheard their plan, for her father came into his wife's rooms soon after she had left, and asked where the girl was and what she was doing. Then he bade his wife send for her. You can guess how angry he was when she could not be found.

Then he turned to his wife, and told her all that he had heard, and together they set out to find out what had become of their daughter. The first place they thought of was the garden. They rushed out, searched all the corners—but nobody was there. They looked about on all sides, but they could see nobody. Then they thought of the bridge. And lo! on the farther end of it they saw the girl and her lover running away as fast as they could go.

With a shout of anger the father was after them. He was a powerful man, and he came nearer and nearer. There was no hope for them. Then the lovers began to pray, as hard as they could, hoping that some one of the gods would hear and befriend them. They had crossed the bridge, and the old man after them.

"Do not let us be separated!" cried the little bride.

And the gods heard her prayer. For suddenly she and the young man felt themselves growing smaller and smaller, and lighter and lighter, until they were changed into birds, and floated in the sky safe from danger. They looked down, and there, his arms stretched out toward them, they saw the girl's father. But he could not move, for he was being slowly changed, changed, until he too was no longer human. He had become a willow-tree, to grow beside the river forever afterward.

THE CASTLE BY THE POOL.

IT was a lovely little pool, deep in a forest, with tall pines on three sides of it, and on the fourth a small open space, where wild flowers grew, and where the deer could come down to the pool to drink. The pool itself was partly natural, and partly made of hewn rocks, that held it at one end, except a single corner where the water slipped over a low place and fell down into the brook that ran down the valley.

There were two children who made this one of their favorite haunts, and who considered it their own property. Often they did nothing but wade in the pool, or sit

and tell stories on its banks; but one day they had a brilliant idea.

"Let's build a castle," suggested the girl, who was the older. "We can put it opposite the stone, and we'll have a drawbridge, with guards and portcullises, and all that."

"All right," her brother answered. "I'll cut some pine branches to build it with, while you clear away those dead sticks."

They set to work with a will, and soon a little lean-to faced the water, and they were cuddled together inside. It was a very tight fit, and they dared not move for fear lest it should come down over their heads, so they sat quite still.

"We can feel very safe here," began Marion, "the castle walls are so thick that it would not be possible for any one to get in without our knowing."

"Besides," Dick added, "he would have to cross the moat first, and get somebody to let him in by the portcullis. How many guards did you station there?"

"Three," Marion replied, "and a sentry at each of the loop-holes, so that nobody could surprise us."

"Did you give them enough ammunition?"

Marion reflected. "Yes, they had fifteen rounds each. But you know, we are getting low on ammunition. I really think you will have to send to the city for some."

"I have," Dick replied. "Four men left at daylight today. I hope they will return tonight. The Macdougalls might attack us any time."

"Who are they?" asked Marion, forgetting that she was supposed to know all about these things.

"Our enemies, of course," Dick told her. "You were the youngest daughter of the family, you know, and father captured you when you were a baby, and brought you up to marry me when the time came. You don't know that you aren't a relation of ours, or you would try to get away. Now let's go on."

"Do you suppose that the Macdougalls will attack us? It would be a good time to do so."

"I'm afraid they will. Yesterday evening Jack deserted, and I think he went to tell them how low we were

in ammunition, and that I was going to send some men away today."

"Hark! What's that?"

"A shot in the forest! They are coming! Can I trust you to hold the bridge while I make the rounds of the walls?"

"Yes, messire! (Is that what I'm supposed to call you? Doesn't matter, I guess it will do.) With my life!"

And Dick slowly went out to reconnoitre. When he came back his face was grave. "I can see them in the distance," he said. "They outnumber us twenty to one. We must sell our lives dearly."

Suddenly there was a mighty blast on the horn that hung on the far side of the moat. "A call to parley! Well, we will meet them bravely. What do you wish, Macdougall?"

From across the moat came a mighty bellowing reply. "My daughter, sir, my daughter, traitor Bruce! For twenty years I have been waiting to storm your castle, and now I see my chance! Give her to me before I slay you!"

"Never," replied Dick, valiantly. "She is my promised bride. Here she stands, mine forever!"

"This is the only home I have ever known," cried Marion to the voice. "I cannot leave it to go with you. He does look like a pirate," she added confidentially to Dick. "Let's play he is a great robber and murderer, too."

"If I give her back to you, you will surely kill her," shouted Dick. "Murderer, do your worst!"

Instantly there came an attack. The besiegers were constructing a raft with which to cross the moat. The small garrison fired shot after shot among them.

"Our powder is gone!" cried Marion in a voice of despair. "What shall we do?"

"They are setting fire to the castle!" announced one of the garrison, breathlessly.

"Save yourselves!" said their leader. "There is an underground passage to the other side of the moat, how-

ever. If we can get through it we can take them in the rear. Let us make one last desperate attempt."

They disappeared from the ramparts, and the Macdougalls advanced with a shout of triumph. They were obliged to go slowly, however, and before they had quite reached the great gate, the defenders sprang upon them and drove them like sheep into the moat. Just as they stopped for breath, the flames, which had been raging unchecked, burst through the roof of the castle. They watched their house burn to ashes.

Marion and Dick climbed out of their hut, which they had shaken down over them in the excitement of the story.

"Let's go home," said Dick, "I'm dreadfully hungry."

THE GIANT OF THE FROG POND.

ON the edge of a pleasant farm there was a small pond, which was so tiny that nobody bothered to give it a name, or to do anything with it. It was no bigger than a good-sized room, and not deep enough even for a two-year-old to drown in.

The farmer's wife had three children, two boys and a little girl between their ages, who were in the habit of spending hours together by the pond. Their mother was entirely willing, so long as they always took off their shoes before they began to play.

"I know they can't hurt themselves," she told the neighbors, "and it keeps them happy and out of the way."

Well as she thought she knew the pond, the children could have told her a great deal more. They had a tent on one side of it, just big enough to cover two of them completely, so that there were always arguments to decide whose turn it was to have his feet stick out when they played in it.

One day as they were lying inside the tent, Margery had a brilliant idea. She was feeling happy, for she had

been allowed to get all the way into the tent for the first time in a week.

"Let's make a raft," she said. "There are some big boards back of the barn that we could use, and the pole from the clothesline. I want to find out what is over on the other side of the pond."

Her brothers jumped at the idea. "We can make a paddle-wheel," Ralph suggested, "and a sail, perhaps."

"We might find some fish in the pond," George added. He was a hopeful child, and carried a hook in his pocket to be used if he should ever find a fish waiting for him.

It did not take long to bring the boards over to the pond, and in an afternoon of hard work they had managed to build a raft which would hold them all, if they sat very still. They tied it carefully, and went home to supper.

Their mother, when she heard of the raft, was delighted, and told them they might play with it all they pleased, if only they would try to keep warm while they were on it. They promised, and went to sleep very anxious for the next day to come.

They were out early. The raft was close to the shore, pulling at its rope in the light breeze.

"All aboard!" sang out Ralph.

"Ship ahoy!" called Margery.

"Haul in the gangplank," cried George.

They were each of them provided with a stout pole, and by pushing very hard they managed to get the raft afloat.

"We'll sail to the Barbadoes," said Margery, who knew more geography than the boys. "I should think they were somewhere to the west of us."

They poled vigorously. For a long time none of them spoke. Then Margery stopped abruptly. "Let's anchor here," she said. "I'm tired."

The boys agreed with her, and they rested awhile. Presently Margery began, in a tone of great excitement.

"Oh, look, do you see that rock over there? It's got a door in the side, and I do believe someone is living in it."

True enough. As she spoke, the door opened, and a queer old woman looked out. She did not see the children,

but lifted a horn to her lips and blew on it so loudly that the children nearly tumbled over from surprise. "I'm coming, mother," bellowed a voice, as through the water came a giant, walking on the bottom of the lake, and only a head and shoulders above the water. He strode toward the door, entered, and it was shut behind him.

"That must be the giant," said Margery. "Now he'll want to eat his dinner, and then sleep, and after that he will go out hunting for food for his mother and himself. Let's go over and see what the house is like."

"Maybe he'll want to eat us," objected George.

"Of course he will," said Margery. "Come along."

They poled their way across to the door, going very quietly, so that they might not be heard, and inspected the place on all sides. It seemed to be very strong, and even Ralph shivered a little at the thought of the dungeons that probably lay below it.

"Can't you see the bones?" asked Margery in an awe-struck whisper.

"We'd better go, quick, before he finds out that we have been here," Ralph urged. "He may get angry and chase us!"

They poled away in a hurry, but this was their undoing, for they made so much noise through the water that the giant came out to see what was happening. He had been waked from his nap, and he was angry in consequence.

"Children!" he thundered, when he caught sight of them. "Children!"

And with that awful sentence he plunged into the water after them. They had a good start and they poled steadily, but by slow degrees he gained on them. Margery, who was looking back, saw him coming nearer and nearer, and could hear him laughing to himself.

He stretched out a long arm toward the raft just as the boys, who had been poling with all their might, stopped exhausted. The raft drifted slowly forward, and then—

KerSPLASH! The giant tripped, stumbled, and fell headlong. The waves he made in falling drove the raft ahead, out of his reach, while he lay on his side in the

water groaning frightfully. His mother heard him, and rushed out full of anxiety.

"What is the matter with you, darling little Mumbo?" she wailed. "Did you hurt yourself?"

Mumbo sat up. "I tripped over a bramble bush," he whimpered, "and I bumped my shin, and I've torn a hole in my breeches!" He ended with a yell which could be heard for half a mile. His mother looked at the hole. Her anxiety changed instantly to anger.

"You careless boy!" she cried, "didn't I tell you never to wear your Sunday breeches when you go in the water? Come home immediately, while I spank you." And with that she seized him firmly by the ear and dragged him homeward.

"We're in luck," declared Ralph, as they watched the giant retreating. "Just think what he would have done to us if he hadn't stumbled!"

"And I'm hungry," added Margery. "Let's go home and get something to eat."

They poled their way back to the shore comfortably, gathered up the shoes and stockings which they had hidden in the tent, and made their way home. When they came into the living-room where their mother was, she looked at their hands and faces before she spoke. "I see you've been having a good time," she said. "There are some cookies in the pantry. You may each take two—only wash your paddy-paws first."

THE TALE OF THE HAIR-TREE.

ONCE, in a far-distant country, there lived a queen who was famous for her beautiful black hair. It hung far below her knees, and was so thick that it took her two hours to comb it every morning. She was extremely proud of it, and so was the king, her husband.

As she was sitting on the balcony of her palace one glorious spring day brushing her hair, a raven perched on the railing beside her, looked at her with his head on one side, and said in a hoarse croak:

"Pretty queen, pretty queen, give me a lock of your hair to line my nest with."

"Give you some of my hair!" she retorted angrily, "what right have you to ask me a thing like that?"

"You had better do what I ask," the raven told her, "for if you do not, something worse will happen to you."

Now the queen did not dream that he was really a powerful magician, so she answered haughtily that she had no intention of doing any such thing.

"Very well," replied the raven, "then I will take it all, and you shall not have any left." With a sudden motion he flew toward her, gave one peck with his beak, and lo and behold, all her hair was pulled off and carried away, and she found herself as bald as an egg! She screamed and cried, but that would not bring back her beautiful hair. Finally she sent for the court physician, and asked whether he could do anything to make the new hair grow. He worked, and worked, and worked, but nothing happened. Finally she dismissed him, and sent for someone else.

But no matter who tried to bring back her hair, it was useless. At last she made a proclamation that she would give endless wealth to any man who could help her, but that whoever tried and failed should be put to death. This frightened the doctors.

At last an old woman told the queen that she had heard from a sailor that far away in the north there was a wonderful tree whose seeds would grow hair, but she did not know anything more about it. This interested the queen greatly, and she offered great rewards to anyone who would go for her. At last a young sailor agreed to do so.

"You must wait three years for me," he said, "for it will be a difficult and dangerous journey. If I do not come back at the end of that time, you will know it is because I have been killed in the attempt." To this the queen readily agreed, and the young sailor started out.

But he was unlucky at the beginning. The ship struck rocks at first, then storms, then icebergs, and finally the seamen decided that the sailor was the cause of all their misfortunes, and that the only way to be sure of living

through their journey would be to get rid of him. Accordingly they put him into an open boat, with provisions for three days, and set him adrift.

He was tossed about for several days, but at last, when he had eaten all his food and was nearly dead of thirst, he found himself in a current of water which drew him rapidly toward a desert land. Here he was cast up, very thankful to be on dry land once more. In the distance he saw a tall tree, and as he could think of nothing better to do he walked toward it.

No sooner had he reached the tree than he observed that it was a most remarkable plant. It was covered with long pods, and these were beginning to burst as he came up, scattering big, round nuts at the foot of the tree. He was so hungry that he tasted one of them, found it good, and promptly ate till he could eat no more. Then it struck him that it would be wise to gather as many as he could for food, so he filled his pockets with all that were left, till even a mouse could not have found another nut.

Just then a raven came by. Now this was the same raven who had stolen the queen's hair. He hunted about most industriously but could find nothing. Presently he spied the young man.

"Have you seen any nuts here?" he asked politely. "I am anxious to take some home to my babies, but they all seem to have vanished."

"I couldn't say," replied the sailor cautiously. "Do you happen to know how I can get to the hair-tree from here?"

"Why do you ask?" the raven demanded.

"Maybe I might help you hunt for the nuts if you told me," explained the sailor, and he carefully pulled one out of his pocket while the raven was looking the other way. "I declare! Here is one now! Probably I could find you a lot more!"

The raven considered. "Well," he said at last, "it is at the North Pole, not very far from here. You go straight ahead, and you will not be able to miss it. Now give me the nuts!" He was so eager that it gave the sailor a new idea.

"There must be something strange about those nuts," thought he, so instead of giving all the nuts to the raven, he gave him only the contents of one pocket. The rest he kept for himself. The raven flew off, well satisfied, and the sailor started northward.

After he had traveled two days, he came to an old tigress, and as she seemed very gentle, he spoke to her. She knew something about the hair-tree, she said. He must go on till he came to a field full of bright-colored flowers.

"They will speak to you, and when you look at them you will find that they have little faces in them. They will beg you to kiss them, but you must not do that, no matter how much they beg. They only want to bite out a little piece of your cheek. You must cut up some of the nuts in very small pieces, and give that to them instead. Then they will be very friendly, and will tell you what you wish to know."

The young man thanked her. "Is there no way that I can reward you?" he asked the tigress.

"Yes," she replied, "I will tell you how. When you get to the hair-tree, you will find it surrounded by a wide stream. On the far side of the stream there are a great many osiers, growing so thickly that you cannot push your way between them. You must cut down twenty-five of them, no more and no less; and when you have done so you must make them into a bundle and bring them back with you to me. That is all that you can do for me, but be sure that you do not forget."

The sailor promised and started on. It all happened as the tigress had foretold. The little flowers begged him to kiss them, and if he had not known that they were hungry, and wanted to eat him, he would surely have done so, for they were very pretty. They told him how to go, and told him that when he got to the stream, he would find a duck who would carry him across.

He hurried on and soon reached the stream, and was carried over by a big old drake. When he reached the thicket of osiers he wondered how he could ever get

through. He chopped, and chopped, and chopped, laying the sticks close beside him as he did so. When the twenty-fifth stick was cut, he saw a path stretching out before him and passed through the hedge.

There before him stood the hair-tree, and a marvelous tree indeed! Instead of leaves, it had brushes and combs hanging from its twigs. There were curling tongs and hairpins and ornaments; there were tonics and hair dyes and shampoos; there were all sorts of wigs and switches and curls. The tree was arranged in circles, each showing the color of hair. At the top was golden, then red, then brown, and so on, in every imaginable shade and color. And in each circle there hung the great, round pods which held the seeds.

The young man climbed the tree at once, and set about gathering all the seeds he could carry, choosing the best from each circle, and taking great pains to get a sample of the color hair which came from each, so that there should be no mistake. He worked as hard as he could, but it was growing late when he finally reached the stream with his bundle of osiers in his hand, and the precious package of seeds inside his coat. The drake was waiting for him, crying sleepily, "Hurry, hurry," and the water as they glided across seemed also to whisper, "hurry, hurry."

When the sailor came to the field full of little flowers, they were all asleep, so he did not stop, but went on as quickly as he could travel. Soon the country began to show that something strange had happened since he had been there. Everywhere there were signs of a great famine. There was not a thing to eat anywhere. Fortunately he still had plenty of nuts for himself, but he wondered what had become of the tigress.

It was not long before he found out. Suddenly he saw her come running toward him.

"Have you the osiers?" she cried, "beat me with them, beat me, beat me, quick!"

"How can I?" he objected. "You have been far too good to me for that."

"You must, or I shall eat you," she answered, and

rushed at him so fiercely that there was nothing for him to do but beat her back as well as he could. He struck at her again and again, until one by one all the rods were broken. And just as the last one snapped, lo and behold, the tigress vanished and in her place stood a beautiful princess. She had been changed to a tigress by the raven, and had been obliged to wait hundreds of years for her deliverer.

Together she and the young man started home. I cannot begin to tell you all the things that happened to them on the way, but at last, after a long time, they reached the queen's dominions.

Meanwhile the three years had passed, and on the last day the queen, in despair, announced that when the time was up, to the minute, the hair should be shaved off the heads of all her ladies in waiting, for she could not bear the thought of being the only bald woman in the land. Accordingly a great barber's chair was brought into the great audience chamber, and all the ladies were gathered together, dressed in mourning, and very sad at the thought of losing their hair.

The clock ticked—one, two, three—and the last minute passed. Soldiers grasped one of the ladies firmly and led her up to the chair. Just as the barber was about to begin, a shout was heard at the far end of the room. "Way for the queen's messenger!" someone cried.

And through the crowd came the young sailor and his bride. He fell on his knees, pulled out the packet of seeds, and showed them to the queen.

"How do you know they will work?" she asked. "We must try them on somebody," and she looked about her for some bald fellow on whom she could experiment. The minister of finance was standing near, very bald and wrinkled with pondering over the affairs of state, so she commanded them to take him.

"What color hair do you want?" the young man asked.

"Gray," said the old man. But the sailor was so nervous that he seized the wrong package by mistake and sprinkled him liberally with the golden seed. Instantly

there began to grow a fine down all over his head. Before they knew what was happening, his hair had reached to his shoulders, then to his waist, then to his knees. And one seed, which fell on his nose by accident, had grown a lock of hair seven feet long in five minutes.

"Hurry," cried the queen, and the sailor sprinkled her head with the black seeds, while all the bald-headed people in the kingdom crowded into the room. Then he began to sprinkle them in turn, until he had used up almost all that he had left. There was one poor old fellow who remained, and as there was not enough of any one color left, the sailor mixed them all together. You should have seen him then, his head looking like a patchwork quilt!

But the young sailor and his bride were rewarded, and were made rich for life. The queen was prouder than ever of her hair, as you may imagine; but one thing was certain—she never went out on the balcony to comb her hair again. As for the raven, nothing was ever heard of him again.

A LITTLE GIRL IN A PIONEER SETTLEMENT.

WHEN the white settlers first came to the part of the country now called Ohio, there were still a great many Indians who roved through the forests. Generally they were a harmless tribe, but, of course, the settlers did not feel any too comfortable about them. There were too many terrible tales of massacres and bloodshed in other places to give them complete security.

One of these men was Alexander Dalton, who brought his family out just as soon as he had a place to take them to. It was only a log cabin, like all the rest, with oiled paper for windows, a big chimney, and the cracks between the logs stopped up with moss and clay. Nevertheless, he brought his wife and their little daughter there to live.

They were fortunate in having neighbors not far away.

In this family there were three children, and little Charlotte soon made friends with them. Together they used to go out to play after their tasks were done, and a great deal of fun they had.

Now Charlotte's mother had come from Virginia, and she was very anxious that Charlotte should have the manners of a lady, even if she did live in a cabin. So she taught her how to speak politely to strangers, how to sit still when her parents were talking, and, most important of all, how to curtsy to every grown-up.

One day the children went out to play. It was very warm, and they wandered into the woods not far from home, playing at one thing after another, until they were deep in the woods—quite out of earshot. Not that that troubled them, they could find their way back without any difficulty. At last they sat down to rest.

"Just think, if we should meet some Indians!" suggested Peter, who loved to scare the girls when he could.

"Pooh," said his sister, "we could run away all right!" Then they began to tell all sorts of stories of Indian raids. Some of them were true, but most of them had no foundation. Nevertheless, they succeeded in making themselves so timid that they expected to be scalped at any moment. Finally they turned to go home.

All at once a wild yell broke from Peter, who was walking ahead, and had reached a fork in the path.

"Indians!" he shrieked. "They're coming toward us! Run!" and with that he darted along the path that led toward home. His sister and brother followed, and Charlotte did her best to run after them. But they were older than she, and could run much faster than she could, for she was a plump little girl. She found herself face to face with the foremost of the Indians, who was coming straight toward her. What to do she did not know.

As she stood beside the path, trembling and frightened, she remembered that she had heard her mother say that the Indians always liked politeness. The only way of showing politeness that she could think of was to curtsy; and so, without a moment's hesitation, she bobbed the prettiest curtsy she could manage. The Indian looked

surprised, but passed on without paying any attention to her. Right behind him were others, hundreds, as it seemed to Charlotte, but she knew nothing else to do, and curtsied to each one in turn.

There were only two more, as Charlotte, almost out of breath with her exertion, bobbed again. And then came the disaster. As the last Indian approached she tried to make her curtsy, when she stumbled, fell, and rolled over and over, squarely in his path. Her heart almost stopped beating with terror. What would he do to her?

Suddenly she saw the Indian stoop and felt his hands under her arms. She did not dare to scream. Firmly he lifted her up, and set her carefully in her place at the side of the path. Then he disappeared after the rest.

Ever after Charlotte was quite sure that only her politeness saved her from the cruelty of the Indians.

THE PUPPIES AND THE POND.

THERE are two puppies who live in the house next door to mine. They were brought there when they were just old enough to leave their mother, and they have grown up there ever since. Of course, I find them most interesting company.

My first acquaintance with them began when they were very small. They had just arrived, and the only place for them was the large packing box in which they had traveled. From my window I could see the whole family, and hear them discussing what to do.

"They can't stay shut up in there," said the mother, holding a wriggling little brown puppy in her arms to show her three-year-old son. The puppy yipped as if to explain that he agreed.

"They ought to have room to run in," her husband answered. "I wonder whether anybody would object if we put up a wire netting between these two houses?"

You must understand that our houses were all built in a row, adjoining, so that a fence which stretched from

THE LITTLE LIBRARIAN

FROM THE PAINTING BY HARRIET M. BENNETT

When I am very big and old
I'll write a book all bound in gold;
And all the things of which I think
I'll write about in pen and ink;
And all the boys and girls I'll tell
Of Mother, dear, who loves me well.

theirs to the next, would need to be fastened to my back porch. Presently my doorbell rang, and Mr. Gray stood before me. He asked me about the fence, and I was only too glad to give permission. For the next two hours he was busy, and at last had arranged a splendid yard for the puppies. By and by I went out to watch him and to play with the dogs.

By that time it was nearly dark, and the puppies were put to bed, I suppose, for I saw nothing more of them that day. They were water-spaniels, I had heard, and their names were Tweedle-dum and Tweedle-dee.

Next morning, as I was watering the plants in my window, I heard a series of queer sounds. They were not exactly barks, nor yelps, but rather squeals, chuckles, and gurgles. There was no doubt about it. The puppies had gone out to play.

There they were, investigating every corner of their yard, rolling and jumping and frisking, and making the same odd noises all the time. Evidently they were happy. From time to time Mrs. Gray or Nellie, her cook, would come out to see how they were, and my old washerwoman, Maggie, stopped in the middle of her rinsing to pick them up and fondle them.

For that morning they were content where they had been put. Then Tweedle-dum began to find it tedious. I watched him poking his nose thoughtfully along the crack between the fence and the wall, and I guessed what would happen. Tweedle-dee was experimenting near the pole in the middle. Evidently they were planning something.

About three o'clock they managed it. With a triumphant "yip!" Tweedle-dum squeezed his way between the pole and the wall, and ran around to watch his brother. Tweedle-dee, hard at work, was crawling under the wire net. He stopped, breathless, and Tweedle-dum came over and wagged a friendly tail at him. Another wriggle, a little squeal, and the two dogs were free. They grinned at each other and began to waddle over toward my doorstep as fast as their short legs could carry them.

But Nellie had been watching them. She ran out, picked them up in her apron and then dropped them un-

ceremoniously over the fence. When they had stopped rolling, they sat up and looked at each other. very much surprised.

Still, they had learned something. After a while, during which they tried to look as meek as possible, they began to poke about once more. Nellie had foreseen this, however. An extra stake made it too much for a puppy to scratch up the fence, and another closed the place where Tweedle-dum had crawled through. There was nothing for two little dogs to do but sleep, and this they did.

All through the spring I watched them, but I never could really tell one from the other. They were friendly dogs, and used to stand by the fence wagging their tails at the dogs outside. I wondered what they were thinking about. But before I could find out it was time for me to go away for the summer.

When I saw them next I did not recognize them. One day I met a couple of nurses wheeling baby carriages, Mrs. Gray's Charlie walking with them, and two big, grave, beautifully behaved brown dogs walking after them, almost like children hand in hand. They were too absorbed in their manners to notice me.

That evening I met Charlie playing in front of the house. "What lovely dogs those are," I said. "Whose are they?"

Charlie turned to me in astonishment. "Didn't you know? Those are Tweedle-dum and Tweedle-dee."

The next day it rained; one of those heavy autumn storms which cover the low places with water. It lasted for the best part of a week. When it was over I found that the little grass plot in front of the house was transformed into a lake.

"That means ever so many boys with wet feet," I said to my sister; and just then I saw that it meant something more. Around the corner came two brown dogs, racing as fast as they could. They dashed toward the water, ran down the embankment, and plunged in as hard as they could go. They ran, and jumped, and splashed, and paddled, and then stood still and barked. From somewhere in the distance came an answer.

A moment later there were four dogs in the pond, three on the bank, and another tugging at his leash on the sidewalk. In the very middle were Tweedle-dum and Tweedle-dee, and beside them a black dog I had never seen. Evidently they were calling the others to come in.

But the Airedale on the bank explained that he and the bull-terrier did not want to get their feet wet.

"Nonsense," yelped Tweedle-dum.

"'Fraid-cat," howled Tweedle-dee.

"I had a bath yesterday," objected the bull-terrier.

"I've got a cold in my head," said the Airedale.

"Let's make them," suggested the strange dog. And instantly they all rushed out upon the others. Then began such a racing and chasing as you never saw. The Airedale tried to reach the alley and get home and the bull-terrier turned down toward the village. But now two other dogs took a part in the fun. The collie, who had watched in dignified silence, headed them off in one direction, and the funny, tailless little creature stopped them in another, making such a noise that for a moment they really thought he might hurt them. There was only one way open, and that led straight into the water.

For more than an hour they played about, in spite of the cold wind that made me draw my fur close about my throat. Then they disappeared, to get dry and warm, I supposed. By and by I knew what had happened. I overheard a conversation between Nellie and Maggie.

"I've had to mop up the kitchen floor three times this week," Nellie called over to Maggie.

"What's the matter with your folks?" Maggie asked.

"It's those dogs," Nellie shouted. "They do be playing in the water all the day, and then coming in wet and muddy to get dry behind the stove. I'm too soft-hearted to put them out, and they so dirty and all! But I do love to watch them in the pond!"

PADDY THE PIPER.

IT was a bright moonlight night in Ireland, at a time when there was much trouble for the people. The rulers of the country were trying their best to prevent any uprising among the peasants, and were punishing without mercy all whom they suspected of being rebels. One could scarcely move without meeting some sign of their efforts to repress the people. It might be a burned house, a ruined cowshed, or even a grim gibbet on which there hung a chained figure as a warning to people to forbear resisting the officers of the law.

Paddy the Piper, walking briskly along with his head in the clouds and snatches of the dance music he had been playing all evening running through his head, entered a thick wood. He had nothing to fear from the soldiery, for he was known to be a harmless fellow, interested in nothing but his music, and he was allowed to come and go as he would. It was dark in the forest, but Paddy cared little for that. He whistled a little, and hastened on.

Suddenly he began to see stars, although the woods above him were so thick that not a ray of light pierced through them. In the darkness he had struck his head against the feet of a man, cased in excellent boots, and the blow he had received had sent the stars dancing through his brain. Looking up, Paddy beheld a dead man hanging from a gibbet above him, left there by the soldiers after they had taken his life.

"Mighty curious," grunted Paddy, thoughtfully, and he felt about in the dim light for the feet which had struck him. "Uncommonly good boots, those," thought he, "that fellow can't want them any more. Might as well take them myself." Accordingly he set about pulling off the boots, but they fitted far too closely for this, and he soon found that he must take them, legs and all, or none. This troubled Paddy not at all, and he went on his way carrying the legs of the dead man over his shoulder.

He had not gone far before he came to a cowshed, in which he took shelter for the rest of the night. Now it so happened that his cowshed was sheltered from the moonlight by a thick bush, and Paddy dropped asleep in the darkness. He was wakened an hour or so later by the light of the moon, which had crept round so that it streamed directly on his face. He was certain that it was time for him to get up and go to the fair, and rising hastily, he pulled the boots off the legs of their owner and scrambled up and away.

At daybreak some of Paddy's friends went to find him, and knowing the cowshed in which he was planning to spend the night, they had no difficulty in finding the place where he had slept. But what was their surprise when they discovered no Paddy there, only a big red cow that gazed at them mildly and peaceably from her stall, while close beside her lay the legs of the dead man, exactly where Paddy had thrown them a few hours before.

The men stared at one another, and at the cow, then at the dead man's legs. "Begorra, an' she must be a savage baste, that cow!" cried one, fearfully, as he edged his way toward the open field.

"To think that a cow would eat up a man!" whispered another. "Faith an' I'd not be the one to own her a minute longer than I could help!"

They were joined by the owner of the cow, who started in horror as he learned what she was supposed to have done. "It's selling her I am, this day at the fair," he declared, as he led the animal out toward the road.

In great trembling the men started toward the market town, keeping a respectful distance from the cow, who ambled placidly along, enjoying the unusual freedom, for none of them dared to molest or hurry her. They had not gone far before they heard sounds of music coming from the road near by. Presently a figure appeared before them.

"It's Paddy!" cried one. "His ghost do be coming to tell us how it happens!"

"Saints preserve us! What shall we do?"

"Who's there?" called a voice, as Paddy himself drew

near to them. "What is the matter with ye? Sure, an' ye look as if it was seeing a ghost you are!"

"Sure, and aren't you a ghost yourself, Paddy, and we taking the cow to market that ate you?" cried one of the men, while the others shut their eyes and yelled in terror.

"Ghost!" cried Paddy, "not I!" And he gave a wild flourish on his pipe to prove his reality. The cow was frightened by this new sound, and turned kicking her heels as she ran toward her own stable, and the men, thinking she was about to devour another piper, shrieked in utter despair. But Paddy reassured them.

"She's only for going home," he called, and he shook the men kindly by the shoulders.

"Then it isn't dead you are, Paddy?" said one of the men, as he told how they had supposed that he was killed, and Paddy explained that there was nothing to fear. A drop of spirits at the nearest tavern soon reassured them, and they went to the fair with new courage, and laughing heartily at the mistake which they had made.

JUPITER AND THE FROGS.

[ADAPTED FROM AESOP]

THERE were a number of frogs who lived together in a large pool, who became discontented with their lives. "What a pity it is," said one to another, "that we have no king to rule over us. Perhaps if we had someone who was strong and powerful, we should be happier than we are." In this fashion they quarreled and fretted, and at last they made themselves so miserable that they decided to send a deputation to Jupiter to ask his assistance.

After much discussion they chose three of the biggest and wisest to carry their message to Jupiter, and the three frogs set out for Olympus, where they were kindly received.

"What is your business?" asked Jupiter.

"We want a king," answered the frogs, and they all set up a tremendous croaking to show how necessary it was that they should have a ruler. Jupiter listened to all their arguments, and agreed solemnly with them in all that they had to say.

"Very well," replied the king of the gods, "I will send one to govern you at once."

The frogs returned home well satisfied, and Jupiter, as soon as they had reached home, threw a great log into the pool where they were awaiting the arrival of the king. It made such a splash that the frogs all dived for the bottom of the pool and hid there, too terrified to move. Jupiter laughed, for he knew what would happen.

When the water was still again, the frogs came out of their hiding places, swam around the log, examined it, and climbed up on it. The more familiar they grew with it, the less they respected it, and the less they cared about it. It was not long before they were in revolt against the ruler whom Jupiter had given to them, as he had expected they would be.

"The idea of sending us a king like that!" they said. "What a lazy thing it is, anyway! We need somebody who has more energy and vigor." So once more they sent the three oldest and wisest frogs to Mount Olympus, to beg Jupiter to do something better for them. They explained the case as carefully as they could, and told him how dissatisfied they were with the king he had given them. The king of the gods laughed merrily to himself, and promised that he would do as they wished. When he saw that they had reached the pool safely, he sent down an eel to be their king.

Now the eel was no more to the liking of the frogs than the log had been, for he did nothing but burrow into the mud at the bottom of the pool, and lay there hidden from all the frogs. He was far too easy-going to satisfy the frogs, and in despair they sent to beg Jupiter to try again what he could do for them.

For the third time Jupiter agreed to do what they asked, but this time he too was puzzled to know what would do for a ruler. He gazed thoughtfully about him,

and at last observed a heron standing on one leg on the edge of a swamp. "The very person!" declared Jupiter, and he sent the heron down to the pool where the frogs were waiting for their new king.

The new king took to his duties eagerly. He hopped down to the pool and took up his station on its edge, watching eagerly for his subjects to appear. At last one of the boldest appeared, and swam toward the king with the best manners of which he was capable. The others, watching to see what happened, noticed how cordial the king appeared on his approach. Nearer and nearer the frog came, when all at once, snap! went the big beak, and the heron had swallowed his subject, bones and all! Day after day he waited, and any frog who was brave enough to venture out was swiftly gobbled up. At last there were no more frogs in the pool, and the heron departed to seek new kingdoms. Jupiter had provided a king who left no opportunity for his subjects to complain.

POOR JACK.

BY DIO LEWIS.

OUR dog Jack had been lame several days from a "foxtail" in his foot. This foxtail is a small stiff weed, found in San Joaquin and other hot valleys. It is armed with a series of barbs, and when the point enters, it is sure to work its way far up into the dog's foot. It is a custom among Californians, when crossing the valleys where foxtail grows, to put leather shoes on their dogs' feet. We knew nothing of this, and poor Jack was victimized. His foot was enormously swollen, he could hardly touch it to the ground, and spent his leisure moments in licking it.

I opened the foot, reached the center where the bones come together, and took out three pieces of foxtail, but it was soon evident that I had left some. Jack must ride, and was very restless.

On the Turlock plain he saw a jackass rabbit, with

MORE MISCHIEF STILL

AFTER THE PAINTING BY MEYER VON BREMEN

This picture reminds us that someone

"Finds more mischief still
For idle hands to do."

Little hands and little minds must be occupied. If we lead the child aright and provide it with proper occupation for its natural activities, we shall not have to complain of its mischievous tendencies.

those wonderful ears and astonishing leaps. Jack sprang from the wagon and ran after the rabbit like mad. We shouted; he heard not, but tore on yelping. Not a limp, not a sign of the lame foot. He ran at least a mile, at right angles with our course, then suddenly gave up the chase, turned round, looked for us, and started to come back. But he was the lamest dog you ever saw; he could not touch that foot to the ground. We waited for him; he stood still looking toward us, and asked as plainly as possible that we would come for him. We waited some minutes, then went on a quarter of a mile, thinking he would surely come. But no, he was too lame to stir; and he seemed to know perfectly well that if he only stuck to it, his friends would come to fetch him. He was right. Two of us went across the sandy, burning plain, and when we got to him, he was too lame even to stand on three feet, and was lying helpless on the ground. He weighed about one hundred and thirty pounds. We declared we would not carry him, tied a rope to his neck; one of us pulled and the other drove. But he turned his face to me in such a pleading, pitiful way, that I had not the heart to make him carry himself, so we took the great creature up, and with much panting and sweating lugged him back to the wagon. He seemed to think it was all right, and nothing but our duty. If able to speak, no doubt he would have said:

"What is a master good for, if he won't carry you?"

We declined to take any more chances on jackass rabbits, and so tied Master Jack in the wagon.

I must tell you more about Jack's lame foot. Soon after this rabbit business, I opened it again. It did seem from the ghastly incisions made before, that I had reached every part of it; but it was soon evident that some bit of foxtail was left. He could use his foot a little, but the discharge and lameness continued for a month, when I determined to get it out, and to that end went deliberately at the task of dissecting the interior of Jack's foot, toe by toe. It was proposed that he be etherized, but my wife insisted that he understood the necessity of the operation, and would patiently submit to it. We got him into a

good light, laid him down on his side, and I proceeded to open the old cuts, and to make deeper and more searching ones. Jack did not try to get on his feet, but lay still, with his immense mouth open, showing rows of terrible fangs and howling in the most piteous manner. But he did not offer to touch my bloody hands, although they were within a few inches of his huge jaws. He seemed to realize that what I was doing for him was necessary to his cure. A number of intelligent persons stood about, witnessing the painful and tedious operation, and they all agreed that the dog clearly reasoned. I succeeded, at length, in finding two pieces of the hated weed, and removed, as the result showed, every particle. In two weeks Jack was able to go on full duty again.

"PLEASE TELL ME A STORY"

In response to this never ending request of the little ones, often made before they can speak plain, we give here nearly a score of short stories, each conveying a moral, without obtruding it, and each full of vital interest and action which never fail to attract and to hold the attention of the child.

The mother, the nurse, or the older brother or sister will welcome this little collection. The stories were written by Miss Gertrude Sellon, and have been told and retold to thousands of happy children since they were first written over thirty years ago.

THE MAN'S BOOT.

IN a dark wood, where the wild beasts lived, there once lay a man's boot. How it came there I can not say, for no man had been there; at least the beasts had not seen one in all their lives. But there was the boot, and when the beasts saw it, they all came around to find out what it was. Such a thing was quite new to them, but they were not much at a loss, for all that.

"Well, there is no doubt what it is, I say," said the Bear.

"Oh, of course not," said the Wolf, and the Goat, and all the beasts and birds, in one breath.

"Of course," said the Bear. "It is the rind of some kind of fruit of a tree. The fruit of the cork, I should say. This is cork, it is plain to see;" and he showed the sole of the boot.

"Oh! just hear him! just hear him!" cried all the beasts and birds.

"It's not that at all," said the Wolf, with a glance of scorn at the Bear. "Of course it is some kind of nest. Look! here is the hole for the bird to go in, and here is the deep part for the eggs and young ones to be safe. No doubt at all, of course not."

"Oh! oh!" cried the Bear, and the Goat, and all the

birds and beasts. "Just hear what he says. It is not that at all."

"I should think not," said the Goat. "It is quite plain. Look at this long root," and he showed the lace at the side of the boot. "It is the root of a plant, of course."

"Not at all," cried the Wolf and the Bear; "not at all. A root! How can you say so? It is not that, we can all see."

"If I might speak," said an old Owl, who sat in a tree near, "I think I can tell you what it is. I have been in a land where there are more of such things than you could count. It is a man's boot."

"A what?" cried all the beasts and birds. "What is a man? and what is a boot?"

"A man!" said the Owl. "Well, a Man is a thing with two legs, that can walk, and eat, and talk like us, but he can do much more than we can."

"Pooh! pooh!" they all cried.

"That cannot be true!" said the beasts. "How can a thing with two legs do more than we can, who have four. It is false, of course."

"Of course it is, if they have no wings," said the birds.

"Well," went on the Owl, "they have no wings, and yet it is true. And they can make things like this, and they call them boots, and put them on their feet."

"Oh! oh!" cried all the beasts and birds at once. "How can you say so? For shame! Fie on you! That is not true, of course. It can not be."

"A fine tale!" said the Bear.

"Can do more than we can!" said the Wolf.

"Wear things on their feet!" said the Goat.

"Not true! not true!" cried they all. "On the face of it, your tale is not true. We know that such things are not worn on the feet. How could they be worn on the feet?"

"Of course they could not," said the Bear. "It is false."

"It must be false." cried all the birds and beasts.

"You must leave the wood," they said to the Owl. "What you say can not be true. You are not fit to live with us. You have said what we know is false."

And they chased the Owl out of the wood, and would not let him come back.

"It is true for all that," said the Owl. And so it was.

BY-AND-BYE.

"WHEN shall you build your nest?" said a Thrush to a Jay, one fine day in the spring.

"Oh, by-and-bye, some time," said the Jay. "It is so fine now. I must hop, and fly, and sing, and have some fun, while I may."

"One can sing while one works," said the Thrush.

"When shall you build your nest?" asked the Jay.

"Mine? Oh! I have built some of it. Look!" and the Thrush, with a glad chirp showed the bush where she had laid moss and twigs, and twined them so as to make part of a nest. "And now," said she, "I must be off to get some hay or wool, or some more moss to go on with."

"Oh, come and play a bit," said the Jay. "Why don't you rest for a time?"

"Oh! that will come by-and-bye," said the Thrush. And she sang her song—

"When I've done
I'll have my fun;
In my nest
I'll take my rest;
That I know will be the best."

"Well, well," said the Jay, "if you like to work all the best part of your life, pray do so."

"Of course," said the Thrush, "the best part of my life is to work in!"

"Time for work by-and-bye," said the Jay.

"Time for rest and play by-and-bye," said the Thrush. And off she flew, as she sang her short gay song.

"I do not like that song," said the Jay.

Day by day it was the same. The Thrush had built her nest, and had laid five smooth, round eggs in it, and yet the Jay had not brought one stick to make hers. At last, one day, in great haste, she brought some twigs, and some coarse grass, and laid them on a bough in a low bush. But she did not place them well, and when she had worked an hour or two, she left off, and went to see the Thrush, who sat on her nest in a bush close by.

"When will your nest be done?" said the Thrush.

"Oh, by-and-bye," said the Jay. "I must rest now. Have you found time to rest yet?"

"Oh dear no!" said the Thrush. "Just look, I have five dear little young ones here. How could I leave them, or find time to play? I fetch them food, or I sit here to keep them warm all day and all night. They are such dear wee things, and they do eat so much, the pets! I must be off now to get them some more food, I see? Time to rest by-and-bye, when they have grown up, and can get their own food." And off she flew.

The Jay's nest was not made, when one day she saw the Thrush with five young ones, all round her on the grass.

"Have you built your nest?" cried the Thrush.

"No," said the Jay. "At least, it is not done yet, but I have laid my eggs, and the rest of the nest I can build by-and-bye, when they are hatched."

"That will not do," thought the Thrush. But she did not say so.

That night came a great storm. It rocked the bush where the Jay had laid her eggs on the loose twigs and grass. They were not well twined together, and there was nothing to keep the eggs safe. The eggs slipped on one side, and one by one they fell on the ground. When the Jay woke next day, all her eggs were gone, and bits of shell lay strewed on the ground round the bush.

And that was what came of the Jay's "by-and-bye."

I'LL GET EVEN WITH YOU.

NOW this is an odd tale, but if you do not think it is at all true, why that is a good thing.

A Hen trod on a Duck's foot. She did not mean to do it, and it did not hurt much, but the Duck would get even with her, she said. So she flew at the Hen, but as she did so, her wing struck a Rooster, who stood close by.

"I'll get even with you," cried he, and he ran at the Duck. But as he did so, his claw tore the fur of a Cat, who was just then in the yard.

"I'll get even with you," cried she, and she flew at the Cock. But as she did so, her tail struck the eye of a Sheep who was near.

"I'll get even with you," cried he, and he ran at the Cat. But as he did so, his foot caught the foot of the Dog, who lay in the sun.

"I'll get even with you," cried he, and he ran at the Sheep. But as he did so, his leg struck an old Cow, who stood by the gate.

" I'll get even with you," cried she, and she ran at the Dog. But as she did so, her horn grazed the skin of a Horse, who was by a tree.

"I'll get even with you," cried he, and he ran at the Cow.

Then there was a run! The Horse flew at the Cow, and the Cow at the Dog, and the Dog at the Sheep, and the Sheep at the Cat, and the Cat at the Rooster, and the Rooster at the Duck, and the Duck at the Hen. What a noise they made, to be sure!

"What is all this?" said the man, who took care of them. "I can not have this noise." So he took a big stick. "You may stay here," he said to the Hen. But he drove the Rooster to his roost, and the Duck to her pond, and the Cat to her hearth, and the Sheep to his fold and the Dog to his house, and the Cow to her field, and the Horse to his stall.

"I'll get even with you all," said he.

I WISH.

A DOG saw a Cat on the top of a high wall. And he said, "I wish I could get up there. It must be so nice to sit up so high: but I can not climb." And he was cross, and would not wag his tail.

Then he went on, and saw a Bird in the air. And he said, "I wish I could fly like that Bird. What fun it must be! and I am so dull here." And he felt still more angry.

Then he came to a pond, and saw a Fish in it. And he said, "I wish I could live in a pond all day. Then I should not be so hot as I am now." And he would not look at the Fish, but shut his eyes, and lay down on the grass.

Then he heard the Fish say, "Oh, I wish I could lie down on the fresh green grass, as that Dog does! It looks so nice and warm out there."

The Dog sat up, and went back by the road he had come.

As he went he saw the Bird, and he heard it say, "I wish I could play all day long as that Dog does, and have a house made for me to live in. I have to make a nest, and my wings are so tired; yet I must fly to and fro, day by day, till it is done."

Then he saw the Cat on the wall, and heard her say, "There goes that spoiled Dog home to get his plate of meat! I wish I was as well off, and could get meat as he does. I have had no food all this long day. I wish I was like that Dog!"

I DON'T CARE.

"I SHALL go this way," said a young black Colt, who was out on the moor. And he looked down the road.

"No, no," said a Horse who was close by. "You must stay on the moor.

"Why?" asked the Colt.

"I can not tell," said the Horse, "I have been told to stay by an old Horse, and I shall do so."

"I don't care," said the young Colt, and off he ran down the road.

By-and-bye he met an old Mare, at an inn door. "What are you here for?" asked she.

"I have come out for a bit of fun," said the Colt.

"But you should not do so," said the Mare. "You are not fit to go out in the world. You have no shoes on."

"I don't care," said the Colt, and he kicked his heels high up in the air to show that he did not mind what the old Mare said. But the Mare was a Mare of few words, and she said no more.

Then he went on down the road, as fast as he could run.

He met a Mule with a pack on his back. The Mule shook his head when he saw the Colt.

"You should not be here," he said. "You have come from off the moor, I know. The town is close by."

"I don't care," said the Colt. And he raced on.

Right on through the town he went. He had not been in a town in all his life. And the noise, and the sight of all the men, and carts, and cars, made him feel quite mad. He ran here, and he ran there, while men and boys ran to catch him, and threw stones and sticks, and cried out at him, all up and down the streets.

At last, in a great sheet of glass, he saw what he thought was a young Colt, and he ran up to ask it what he should do, and how he could get back to the moor. Of course, it was not a Colt, but his own self that he saw in the glass.

The glass cut him when he dashed at it, and he fell down. And then he was caught.

"Why, that is my young Colt from off the moor!" said a man who just then came up. "These are his tricks are they? He must have a log of wood tied to his feet so he can not run away again."

So he was led back to the moor, with his head cut, and his feet all sore, and there he had to stump from spot to

spot with a great log tied to his feet. But he did not say, "I don't care" any more.

GREAT EVENTS FROM LITTLE CAUSES SPRING.

ONE day a Hare was on the top of a high hill. In mere play, for he was gay and young, he kicked a small stone down the hill. Then he ran off, to leap and bound through the wood.

As the small stone fell, it hit a large stone, which moved too, and rolled down as well. And this large stone, as it went on, struck a rock, which lay on the side of the hill. The rock was not firm, and a small thing could move it. The stone struck it just at the bottom, and the rock shook and moved, and at last fell from its place. It fell in the midst of a deep stream, which ran through the fields, with a bank on each side.

There the rock stood, in the midst of the stream. Day by day, the mud and sticks, that came down with the stream, were stopped by the rock, till they made quite a high bank. At last the stream was stopped up, and could not get on. Its course was choked by the rock, and by the dam made by the mud and sticks.

But the stream could not stay still. It rose and it rose, till it reached the top of the dam. Then, with a great roar, it burst on its way, and rushed on each side, all down the valley.

There was a great flood. All the living things that were in the vale were forced to flee for their lives. But it was no use. They had not time, and they all lost their lives in the flood.

That day the Hare was once more on the top of the hill. His eyes filled with tears when he saw the flood. "Poor things! poor things!" he said; "I can not bear the sight. How sad this loss of life is! It breaks my heart to see it. There is but one thing that seems good to me at this sad time, and that is that I had to do with it in no way. I should die of grief, if, through my fault, such pain and woe came on the world!"

THE LITTLE SHOWMAN

FROM THE PAINTING BY F. SONDERLAND

This little man has learned something from his visit to the menagerie, and has made one of his own for the benefit of his little girl visitors. This is an excellent indoor amusement which may well be encouraged; and it involves little expense. In every house where there are children, a Noah's Ark should be found, and from its contents the characteristics of the different animals may be learned;—the imparting of the knowledge gained fixes it in the memory of the Little Showman.

THAT IS MY PLACE.

IN an old yew tree lived a Wren. She had built her nest there for two years, on the same bough. The third year, when she came to build her nest, she saw a young Wren on what she called her bough.

"What are you here for?" she said, for she saw that the young Wren had some moss in her beak, as if she meant to build her nest.

"I am here to build my nest," said the young Wren, in a pert voice.

"You must not, that is my place," said the old Wren.

"It is not. It is mine," cried the young one. "I was here first this spring. You are but just come, and see what I have done," and she showed some moss twined in the twigs of the bough.

"I don't care. It is my place," said the old Wren. "I had this tree first. I have had it two years, and now, when I come back, I find you here."

"First come, first served," said the young Wren.

"That is what I say," cried the old Wren in a great rage.

"And that is what I say," said the young one. "So it is all right."

The old Wren gave the young one a peck, and tried to tear the moss off the twigs. The young one flew at her, and they had a great fight. Each cried out, "It is my place." "No, it is mine." "I was here first." "No, I was."

"What is all this?" said an old Cat, who lay near in the sun. "What a noise! I must go and see." So she went, and she heard what the two birds were saying.

They were in far too much of a rage to see her. But all at once they heard a great fierce voice close to them, which said, "You can not both have the place." And she caught them, each in one of her front paws. "It is not yours," she said to the old Wren. "You were too late this year. You are a cross bird, and you fight. I can not let you live."

And she ate her up.

"And it is not yours," she said to the young one. "The old Wren had it last year, you know. You have not been at all fair. I can not let you live."

So she ate her up too.

Then the Cat went down the tree, and lay in the sun.

"There is an end of that," said she.

HE DID IT FIRST.

THERE were once two Sheep who lived in a field. One was black, and one was white. In the same field lived a Horse and a Cow.

Now the black Sheep was not at all a good sheep. But where he chose to go the white Sheep would go, and what he did the white Sheep would do. So they both did what they ought not to do. And when the white Sheep was asked why he did what he ought not to do, he would say, "The black Sheep did it first!"

One day a Boy went through the field and did not shut the gate. The black Sheep saw it, and ran out of the field with great glee. The white Sheep saw it too, and they both went some distance.

But soon they met a large Dog, who knew that they ought not to be out in the road. He ran at them, and bit them, and tore some wool off their backs. They were glad to run back and the white Sheep was quite ill with fright all the rest of the day.

"But why did you go?" said the old Cow.

"The black Sheep went," said the white one. "He did it first."

Well, the gate was shut, but one day the black Sheep found a way out of the field through a hole in the hedge. He crept through the gap and of course the white Sheep crept through it as well. They got out on the moor, and went a long way. They thought it fine fun to be out there, with no one in sight.

Soon the black Sheep, who was first, came to the edge of a deep pit. He gave a great jump and leaped into it.

The white Sheep did not stop to think. He gave a

great jump, and leaped in too. Down, down, down he fell, on to a heap of great stones. Both he and the black Sheep were much hurt. They could not get out, and were forced to lie there in great pain.

By-and-bye some Men came by, and saw the Sheep in the pit. The Men got them out, and took them back to the field, and sent for some one to see what could be done for them.

The Horse and the Cow, in great grief, came and stood by the side of the white Sheep as he lay on the grass. They were fond of him, in spite of all his faults.

"Oh! why," cried the Cow, with tears in her eyes (and the bell that was hung round her neck shook and rang as she leant over him)—"Why did you leave the field with the black Sheep?"

"He did it first," said the white one, in a faint voice.

"Then why did you jump down that steep place? Could you not see that it was a pit?"

"I did not stop to see. He did it first," said the white Sheep. Then, with a groan, he went on to ask, "How is the black Sheep? Is he here too? And what does the Man think who comes to see us?"

"I grieve to say," said the Cow, "that he thought you were both far too much hurt to live. The poor black Sheep, who lies close by, has just died, and I fear that you must die too."

"He did it first," said the white Sheep. And with those words he died.

I WANT TO SEE THE WORLD.

THERE was once a young Pig, who wished to see the world. He lived in a sty with his mother, and he used to talk to her of his great plans, and of what he would do by-and-bye when he went out in the world. He had been born in the sty, and the door was too high for him to see the yard.

One day the farm boy did not shut the door of the sty.

"Ho! Ho! now is my time!" cried the Pig. "Now I'm off! It is no good for you to come, you poor old

thing," he said to his mother. "You will be in my way, and in your own as well, for I know you do not care to see the world. I will come back and let you have a look at me when I am a great Pig."

"Take care, take care," said his mother. "It may be well to go out in the world, if you must, but it is best to stop at home if you can."

"Poor old thing!" was all the young Pig said, and he turned up his snout as he said it.

He went through the door, out in the yard. It was a square yard, with a high wall all round it, and a high door in one side of the wall.

"So this is the world," said he. "What a large place it is! Dear me! I must take care, or I shall be lost. I must keep close by the edge of the world, so that I may not lose my way."

So he walked on by the side of the wall, and soon saw a flock of Geese. They put out their heads and made a great noise as he went by. The young Pig did not like this, and he went on as fast as he could. But as soon as he had passed, he felt quite proud that he had seen such strange things.

Next he saw two ducks in a pond, who cried, "Quack! quack!" when they saw him.

"What does that mean?" thought the Pig. But he could not find out. "How much I shall have to tell when I get home!" he thought.

By this time he had got to the high door.

"This must be the end of the world," said he, for he could not see through the door.

He went on, still by the side of the wall, and met a large Cow, and when he saw her great horns, he thought he had best get out of her way as fast as he could. So he made haste, and soon found that he was back at the door of his own sty.

"So here you are!" said his mother.

"Here I am!" cried the Pig.

"And what have you seen?"

"Oh! such things! I have been all around the world.

I find it is square, and has a wall all around it, lest pigs should fall off. In fact, it is like a big sty."

"Well, to be sure!" said his mother.

"And the end of the world," went on the young Pig, "is made of wood, and has two high posts, one on each side, to mark the place. The first thing that I saw in the world was a herd of such queer pigs. They had but two legs each, and they were quite white. Then I saw two pigs that could swim. There are but two in the world. Think of that! And they said, 'Quack, quack.' "

"What does that mean?" asked his mother.

"Oh! it is what they say in the world," said the young Pig, with a grand air. "It is no good to tell you what it means, for you have not been there, you know. Then I saw a huge red pig with two horns. There is but one pig of this sort in the whole world!"

"Well, to be sure!" said his mother.

"I should have made friends with him," went on the young Pig, "but he did not look my way. And then, as I had gone all round the world, I came home. Ah! The world is a fine place, you poor old thing!" and he turned up his snout once more.

"I know all that is to be known now," said he. "The farm boy may shut the door when he likes. I am a great pig now. I know the world!"

"Well, to be sure!" said his mother.

I DON'T KNOW.

A YOUNG Rat once lived who would not take the pains to make up his mind. When the old Rats asked him if he would like to come out with them at night, he would say, "I don't know;" and if they said, "Would you like to stay in?" he still used the same words, "I don't know." He would not take the pains to choose, or to find out which he would like.

An old gray Rat said to him one day—

"No one will care for you, if you go on like this. You have no more mind than a blade of grass. It is good to

give up your own way, but it is not good to have no way at all."

The young Rat sat up and looked wise, but said not a word.

"Don't you think so?" said the old gray Rat; and he gave a stamp with his hind feet, for he could not bear to see the young one so cool.

"I don't know," was all the young Rat said, and then he walked off with slow steps, to think for an hour whether he should stay at home in the hole, or go out in the loft.

One day there was a great noise in the loft. It was old, and the rain had soaked through some of the beams, so that the place was not safe to live in. On this day one of the joists gave way, and a beam fell with one end on the floor. The walls shook, and the hair of all the Rats stood on end with fright.

"This will not do," said the old Rats, and they shook their heads as they spoke. "We must leave this place."

So they sent out scouts to look for a new home, and in the night the scouts came back, and said they had found an old barn, where there would be room and food for all.

"Then it is best to go at once," said the old Rat, who was the chief. "Form in line."

The Rats came forth from their holes, and stood on the floor in a long line.

"Are all here?" and the old gray Rat looked around. "You all choose to go?" asked he. "Make up your minds at once."

"Yes, yes," said all in the line.

Just then the chief caught sight of young Grip (that was the young Rat's name). He was not in line, nor was he out; he stood just by it.

"You did not speak, Grip," he said; "of course you will come?"

"I don't know," said Grip.

"Don't know! Why, you do not think it safe, do you?"

"I don't know," said Grip. "The roof may not come down yet."

"Well, stay then," said the old Rat, "and serve you right if you are killed."

"I don't know that I will stay," said Grip. "The roof might come down soon."

"Well, we cannot wait for you to make up your mind. Come or stay, as you like. Right about face, Rats! March!"

And the long line marched out of the loft. Down the steps they went, one by one, and the young Rat looked on.

"I think I will go," he said; "but yet—I don't know. It is nice and snug here."

The tail of the last Rat was lost to sight as he spoke. He went near the steps, and looked down. "I will go back to my hole for a short time, just to make up my mind," said he.

That night there was a great crash. Down came beams, joists, tiles, and the whole roof.

The next day some men came to look at the loft. They thought it odd to see no Rats, but at last, as one man moved a great tile, he saw a young Rat, quite dead, half in and half out of his hole.

WHY?

"NOW, you must not go in there?" said an old Dog to a Puppy, who stood on the white steps of a large house. "You must stay out now."

"Why?" asked the Puppy. For it was a trick (and a bad trick) of his to say "Why?" when he was told to do, or not to do, a thing.

"Why," said the old Dog. "I can not say why. Old as I am, I do not know why. But I do know that if you go in when it is a wet day like this, the Maid will drive you out."

"But why?" went on the Puppy. "It is not fair. There is no sense in it. I have been in the house some days, and no one turned me out, so why should they now?"

"Those were fine days," said the old Dog.

"Well, on the wet days I most want to be in," said the Puppy. "And I don't see why I should stay out. So here I go."

And so he did.

But he soon found that though no one stopped to tell him "why" he must not come in, it was quite true that he might not.

The first who saw him was the Cook, who had a broom in her hand.

"That dirty Puppy!" she cried. "Look at his feet!"

"What is wrong with my feet?" barked the Puppy.

But she did not wait to tell him. She struck him with the broom, and he fled with a howl up the stairs.

"Oh, that Puppy!" cried the Maid, as she saw the marks of his feet. "He ought not to come in the house at all, if he will not keep out on wet days."

"But why?" yelped the Puppy, as the Maid threw a broom at his head.

Still no one told him why. But a man just then came up stairs.

"Why, what a mess!" he said. "Oh,I see. It is that Puppy. I thought he knew he must not come in."

"So I did, but I did not know why," growled the Puppy, as with sore back and lame foot, he crept under a chair.

"Come out, come out," cried the Man. "I will not have you in the house at all. Out with you!" And he seized him with a strong hand, and chained him up in a stall.

"You might have played on the grass, if you had stayed there," he said. "But as you will come in the house when you ought not you must be kept where you can not do so."

And so the young Puppy had to stay in the dull stall. And when at last he was let out, he did not ask "Why?" if he was told to do, or not to do, a thing, but did as he ought at once, like a wise dog.

YOU DARE NOT.

"YOU can't jump that," said a Goat to a Sheep. They were on a cliff near the sea. In the cliff there was a deep, deep cleft or crack, which went down to the sea. It was not broad, but it was too wide for a Goat or a Sheep to cross. At high tide the waves of the sea foamed and raged in this cleft, and it was high tide now.

The Goat and the Sheep stood on one side of the cleft.

The Sheep looked, but said not a word. She knew it was too much of a jump for her, but she was too vain to say so.

"You dare not," said the Goat.

The Sheep did not like this. She would not say it was true that she dared not, and she did not know what else to say. At last she thought of a way out.

"You dare not!" said she.

Now it was the Goat's turn to look vexed.

"You just say that to get out of it!" he cried. "You dare not, you know."

"You dare not, you know," said the Sheep.

"I do dare, then!" cried the Goat.

"So do I," said the Sheep. "How dare you say I do not dare?"

"You do not!" cried the Goat.

"You do not!" cried the Sheep.

"I do! I do!" cried both at the same time.

And at the same time both, as if with one voice, cried, "Prove it!"

There was a pause. Both went back a few steps, ran to the edge of the cleft, and leapt with all their might.

It was too wide. The Sheep fell in the midst of the cleft. The Goat just touched the edge of the side with his foot, but could not gain sure hold, and he fell too.

When the tide turned, a dead Goat and a dead Sheep were swept out to sea.

I AM AS GOOD AS YOU.

ONCE there was a Cat whose name was Smut. But she chose to say it was Grim, for she thought that was a grand name. She liked to be thought much of, and to say to all she met, "I am as good as you."

One day she set out to see what could be seen in the world.

First she came to a pen, in which was a great, fat Pig. She leapt up on the wall, and said, "Good day, Pig."

"Who are you?" said the Pig.

"I? I am as good as you, I hope," cried the Cat.

"No doubt," said the Pig, for he was not proud. And he was glad to find some one who would talk to him.

The Cat was well pleased. "This Pig is a wise Pig," thought she. "He knows what is what, I can see." So she sat on the wall, and told him all the news.

Then she went on, and met a Dog in the yard.

"What do you want here?" said he in a gruff voice.

"You are here," cried the Cat. "And I am as good as you, I hope."

"Humph!" said the Dog.

"He is not half as nice as the Pig," thought the Cat. And she said, "I can not stay. It will be dark soon, and I must find a house to sleep in. Good day, Dog."

"Humph!" said the Dog.

She went on some way, and came to what she thought was a house. She went in, and saw a Horse in a stall. He was blind, but he heard her come in, and he said, "Who is there?"

"It is I," said the Cat, in as loud a voice as she could.

"What an odd voice," thought the Horse. And he said, "But who are you?"

"I am as good as you," said the Cat.

"Are you a Horse?"

"Well, I am not quite a Horse," said the Cat. "But I am as good as one."

"What is your name?" said the Horse.

"My name is the great Grim."

A PICNIC PARTY

FROM THE PAINTING BY LUDWIG KNAUS

A beautiful scene of children's out-door enjoyment by a German painter whose heart is big as the world is wide. The sweet lesson taught by this charming picture is one which all may take to heart. That Heaven-born instinct:—

"Meek and lowly,
Pure and holy,
First among the blessed three
Heaven-born art thou, Charity."—

is never more finely exemplified than when the well-to-do little ones share their pleasures with those less fortunate.

"And how tall are you? For I can not see, you know."

"My head is as high as the top of the door," said the Cat. And, in fact, so it was, for she had got up on to the top of the door, where there was a nice broad ledge for her to sit on.

"How grand you must be!" said the Horse. "Will you share my stall, if you have no place to sleep in?"

"Thank you," said the Cat, "you are most kind. If you will take care to leave room for me, I will come when it gets dark. But mind you leave room for me."

"I will," said the Horse, and he went quite on one side of the stall.

In the night the Cat came, and lay down on the straw. There she went to sleep. The Horse had not gone to sleep, but he did not hear her come in.

"Why does not the great Grim come?" thought he. "I will let him have this side of the stall, I think. It is not so cold as the side near the door."

So he went to the side by the door. As he did so, he trod on the Cat's tail.

"Mew!" cried she.

"Why, what can that be?" said he. "You must move out of the way, if you please." But as he spoke, he put his hoof on the Cat's head. There was one loud "Mew!" Then all was still.

Next day the Horse heard the Groom come to the door. and say to a Boy, who was with him, "Why! there is a dead Cat in the stall!"

"Poor thing!" thought the Horse. "But where can the great Grim be?"

THAT IS NOTHING TO ME.

A DOG once set out to go through the world and see all that was to be seen. He had been spoiled in his young days, and his heart was hard, so he did not care for the pains or the joys of those that he saw, as long as he was safe. In this way he lost half the joys that he might have had, and was of no use in

the world; but he did not know that, or, if he did know, he did not care.

One day as he went through a field he saw a Sheep in a stream.

"Help me! oh, help me!" she cried; "I shall be drowned."

The Dog could have pulled her out, for he was a strong Dog, and could swim well; but he said in a calm voice, "That is nothing to me," and went on.

The Sheep was not drowned; the stream took her down to a place where the bank was low, and she was saved; but she owed the Dog no thanks for that.

He went on, till he became hungry; soon he caught sight of a Cat, drinking from a pan of milk, which she seemed to like, for she purred as she lapped at it.

"Give me some of your milk," cried the Dog.

But the Cat only arched her back, and growled, so the Dog drove her from the pan with a snarl which showed his great teeth.

"Oh, do not take it all, pray!" cried the Cat. "It is all I shall have; I do not have milk more than once in a day."

"That is nothing to me," said the Dog; and he drank it all up, and went on, well pleased.

Day after day he was the same. He would not help a poor Cow that was shut out of her field, though he knew of a gap in the hedge by which she could have gone. He would not take the pains to point out the way to the old oak in the wood, when a young Bird, who had strayed too far from its nest, asked him. To each and all he said, "It is nothing to me."

At last he came to a great forest. He was tired, and not quite well too, for he had found a large piece of meat, all of which he ate at one meal. So he thought he must rest for a time, though he had heard it was not a safe place to sleep in, for wolves were there.

Very soon he went to sleep.

In his sleep he dreamed that a great Wolf came out of the wood and seized him.

"Save me! save me!" he cried.

"Why should I save you?" said the Wolf, with a fierce gleam in his eye. "Is there one who would say a good word for you?"

At this the Sheep, who had asked the Dog to help her, came out of the forest.

"I have a word to say," she said, in a grave voice, "but it is not a good word. This Dog would not help me out of the water. 'It is nothing to me' if you kill him."

"Oh!" groaned the poor Dog. "Is there none who will say a kind word."

Then came the Cat. "I do not care if you kill him," she said to the Wolf. "'It is nothing to me.' He did not care for me when he drank all my milk."

The Cow came next. "Do as you like," she said. "He is no good. 'It is nothing to me' what is done with him, for he would not help me out of the field."

And then came a crowd of Beasts and Birds, and they stood around and cried with one voice, "Do as you will with him. 'It is nothing to us.'"

The Dog's fear in his dream was so great that he woke. How great was his joy to find that no Wolf was near!

"But it might have been true!" he thought. "I will mend my ways. I will not go through the world as I have done; and I will not say of those who live in the same world with me that their joy, or grief, or pain, is 'Nothing to me!' I will help others as I wish them to help me."

GREEDY JICK.

JICK and Jock were two young Rooks, who lived at the top of a tall tree in a copse. They were quite young, and could not get their own food yet, but though they were of the same age, they were not the same in some things.

When the old birds brought food to the nest, Jick would not wait for his fair turn. He called out "More, more," when he had just had some, and as he was a fine young bird, and Jock was not, Jick was the pet of the old Rooks, and so had more than was good for him, while

poor Jock had less. All the fat worms fell to Jick's share; day by day he grew more fat, and still called out, "More, more."

Jock soon found out that he should not be well off till he could get his own food. So he tried to hop and fly soon, and went through all the drill that old Rooks teach their young ones, and most of the Rooks in the copse said he got on well, and were grieved to see him so lean and thin. But Jick, who had all done for him, did not care to find food, or to fly. He grew so fat that he lay all day in the nest, and blinked his eyes.

"You spoil that child!" said all the wise Rooks to those who brought Jick food. "He will be the worse for it, you will see."

"O no! the pet!" they said. "When he asks in that sweet way for 'More, more!' we must give it him."

So things went on, and all the young Rooks could get their own food but Jick.

One day the old ones brought him a large worm.

"That will make you a good meal," they said, "and be quick, for we hear some boys are near, with their guns, and we want to be off."

Jick was quick, but as soon as the worm was gone, he gaped with his great beak, and cried, "More, more."

"One might have done for you," said the old ones, "but what must be, must." And off they flew to find more food.

Once, twice, thrice, did they bring him "one more" worm, and then Jick, too fat and full to eat more, shut his eyes, and went to sleep.

"Bang! bang!" went a gun. Two shots were fired, and the two old birds fell dead. But Jick did not know. Jock knew, and he, the one for whom they did not care, was the one who mourned when they fell.

"Wake! wake!" he cried to Jick. But Jick did not wake.

"Wake!" cried Jock once more. "Here is a boy at the foot of the tree. He will climb up. Wake, and fly."

But Jick still did not wake.

The boy did climb, and Jock, when he drew near, gave

Jick a great peck to wake him up, and then flew to a bough near by.

"There is one on that bough," cried the boy to a man who had the gun. "Don't shoot him, though, he is too lean."

"Could not shoot him if he was not," said the man, "he is out of reach." For Jock, when he heard the boy speak, had spread his wings, and flown off with ease.

"Why do you go on?" cried the man to the boy. "It is too late in the year to find young Rooks in the nest."

"Is it, though?" asked the boy. "Here is a fat one. Why, he can not fly."

Jick woke now. He stood on his feet, and tried to fly, but he could not. He was so fat and dull, and blinked so with his eyes, that the boy laughed.

"You might as well have hopped into my hand as have sat there," he said.

"Save me, save me," the Rook tried to say, but the words that came were, "More, more." The boy did not know what they meant, though.

So the two old ones and Jick were baked in the same pie.

IT IS TOO HARD.

"YOU must learn to fly," said a white Dove to her two young ones, as they sat in the nest.

"I'll try," said Pluff, who was a good Dove.

"Oh, I can not, it is too hard," said Duff.

"Now, do as I do," said the old Dove. "I will take care of you. Hop on this bough. Spread your wings as I do, and fly to this branch quite near."

Pluff tried. His heart beat, and his head swam, when he found himself first in the air, but he tried to do just as he was told, and in a short time (which seemed to him a long time), he found that he was safe on the branch.

But Duff was not there. He still sat in the nest.

"Come, Duff," cried the old Dove. "You must come. If you do not learn to fly, you will die. You will starve, for I shall not feed you when you are big. And if a

storm comes, and blows down the nest, you will be killed if you can not fly."

"Oh, I can not," said Duff; "it is too hard."

"Why, Pluff has done it, and what Pluff has done, you can do. Come, hop on this bough. I will have you do it."

So Duff hopped on the bough. But he would not spread his wings. He would not try to do what he was told to do. He slunk back to the nest, and there he stayed.

Day by day it was the same. And when Pluff could fly quite well, Duff could not fly at all. He had not once tried.

One night a storm came. The tree in which the nest was, rocked to and fro. The nest was old, and at last it gave way. The old Dove and Pluff flew out as it fell, and were not hurt, but poor Duff, what of him?

They cried to him to spread his wings; but he could not fly.

"It is too hard," he moaned as he fell on the hard ground.

And so it was. He was killed by the fall.

WHY NOT?

THERE was once a young Fish, who lived in the sea. One day, as he swam by the shore, he saw a small stream, which ran down to the sea through the sand.

"I think I shall go up there when the tide is high," said he.

"Up where?" asked a big Fish, who heard him.

"Up that stream, to be sure! Do you see how nice it looks? No rough waves or great rocks to bruise my smooth sides, and rub my bright scales. Yes! I shall go up there at high tide."

"Pray do not think of such a thing!" said the big Fish with a grave face. "The stream is not meant for you; your place is in the sea, and in the sea you should stay."

"But I do not want to stay," said the young Fish, with

a cross flap of his tail; "there are fish in the stream, I know, and why should not I be there?"

"The stream is fresh," said the old Fish, "and the sea is salt. If you tried to live in the stream you would die. Some fish can only live in the sea, and some only in the stream. You are meant to live in the sea, and it is no good for you to fret."

"I shall fret! I will fret!" said the young Fish; "that is, if I do not go. But I will go—so there!"

"Take your own way, then."

"And as to what you say of the kinds of fish," cried the young Fish, "I know that the same do live in the sea and in the streams, or ponds, which are the same, of course. Crabs, and Shrimps, and Flat Fish live in both, I know; and why not I?"

"Why not? I am sick of your 'Why not's,'" said the old Fish. "The same Crab or Shrimp could not live in the sea and in the stream. They are not the same kind."

"Well, then!" said the young Fish, "I know there is one kind that does live both in the sea and in the streams —I have seen some. They go up the streams, and stay there, and then come back. I know it. And they get so fat and big, and splash and dash about in the streams, and have such fun."

"THEY do! yes! But you are not one of them. You can not do what they do." And the old Fish looked with a smile on the young one by his side.

"I can not see why not," said he. "You can stay here, old Stick-in-the-sand! but I shall not." And he swam off.

He went to a shoal of Sprats and told them what was in his mind. They all joined fins, and said they would do what no Sprat yet had done. "If some fish can do it, why not all?" said our young friend.

And all said, "Why not?"

One Sprat, who thought he was a great wit, made a verse, which they all sang as they set forth for the stream. It ran thus:

"If some fish can, why not all?
If the great, why not the small?"

But the old Fish, who met them on their way, said they ought to add this third line—

"Pride, they say, must have a fall,"

which they did not like to hear.

By help of the high tide, they went some way up the stream. They were in high glee, and laughed, and flapped their tails.

"This is grand!" they cried. "We shall soon grow big and fat, and splash, and dash, and leap in the fresh stream."

But soon the tide began to slacken. They reached a small hole in the stream, and lay there. The salt tide passed back down the stream.

"Ugh! how vile this water tastes!" said one. "Is this what they call fresh water?"

"Ah! I feel sick—so sick!" cried our friend. "I shall die. I can not live in this. It is not like the sea. Let us go back."

"Let us go back!" they all cried. But when they tried, they found they were so far up the stream, and were in so deep a hole, that it was hard work to get back.

"Oh! the sea! the dear old sea!" they said. "Shall we ever get back to it? We feel as if we should die in this stream. It makes us so weak and ill."

It did make them ill. They gasped, and their bright skins looked dull and pale. Their fins seemed to have no strength, and some of the poor Sprats gave up at last, turned on their sides, and died in the stream. Some got back, and they reached the sea with great pains, but they did not look like the same fish which had set out a few hours since. The old fish were kind to them, and did not laugh at or scorn them. They could see at a glance what the poor things had gone through, but they used for a long time to tell the tale of the Sprats to any young fish who was heard to say, "Why not?"

THOSE OLD FOLKS.

"I DO NOT see why we should make our cells the same way as they have been made till now," said a young Queen Bee to the crowd round her. "Those old folks will have them with six sides. And why, pray? Let us try a new plan. We will have them round."

"Yes, yes," cried the bees with one voice, for they had just been put into a new hive, and could do as they liked. "Those old folks! We will see what we can do."

So they tried round cells, but soon found it was a great waste of room and of wax to make them. Then they tried square cells, but found the walls would not bear the weight when they were full. Then they tried two or three shapes at the same time, and made them fit as they could, but that gave them much more work, and was of no use.

Time went on all the same, and their heads were so full of their own plans, and of scorn for "those old folks," and they tried such odd ways, that at last no one knew what the old shape had been.

"Let us try cells with six sides," said a young Bee one day, when they had tried all the ways they could.

"Six sides! ah, yes!" said the Queen, "What a bright thought."

So they pulled down the old cells, and built them up with six sides. They were just right!

"There," cried they all with great joy, "see what we have found out! This is the best way that could be! If 'those old folks' could but see us now, and our new plans."

And those Bees still jeer at "those old folks!"

ORDER AND DISORDER.

BY ANNA LETITIA BARBAULD.

Mrs. [Anna Letitia] Barbauld (1743–1825) wrote numerous books and poems for children, many of which are forgotten. This is one of them that has always lived, and has interested generations of little girls.

JULIET was a clever, well-disposed girl, but apt to be heedless.

She could learn her lessons very well, but commonly as much time was taken up in getting her things together as in doing what she was set about.

If she was at work, there was generally the housewife to seek in one place, and the thread-papers in another. The scissors were left in her pocket upstairs, and the thimble was rolling about the floor. In writing, the copy-book was generally missing, the ink dried up, and the pens, new and old, all tumbled about the cupboard. The slate and slate-pencil were never found together. In making her exercises, the English dictionary always came to hand instead of the French grammar; and when she was to read a chapter, she usually got hold of "Robinson Crusoe," or the "World Displayed," instead of the Testament.

Juliet's mamma was almost tired of teaching her, so she sent her to make a visit to an old lady in the country, a very good woman, but rather strict with young folks. Here she was shut up in a room above stairs by herself after breakfast every day, till she had quite finished the tasks set her.

This house was one of the very few that are still haunted by fairies. One of these, whose name was Disorder, took a pleasure in plaguing poor Juliet. She was a frightful figure to look at, being crooked and squint-eyed, with her hair hanging about her face, and her dress put on all awry, and full of rents and tatters.

She prevailed on the old lady to let her set Juliet her tasks; so one morning she came up with a workbag full of threads of silk of all sorts of colors, mixed and entangled together, and a flower very nicely worked to copy. It was a pansy, and the gradual melting of its hues into one another was imitated with great accuracy and beauty. "Here, miss," said she, "my mistress has sent you a piece of work to do, and she insists upon having it done before you come down to dinner. You will find all the materials in this bag."

Juliet took the flower and the bag, and turned out all the silks upon the table. She slowly pulled out a red and and a purple, and a blue and a yellow, and at length fixed upon one to begin working with. After taking two or three stitches, and looking at her model, she found another shade was wanted. This was to be hunted out from the bunch, and a long while it took her to find it. It was soon necessary to change it for another.

Juliet saw that, in going on at this rate, it would take days instead of hours to work the flower, so she laid down the needle and fell a-crying. After this had continued some time she was startled at the sound of something stamping on the floor; and taking her handkerchief from her eyes, she spied a diminutive female figure advancing toward her. She was upright as an arrow, and had not so much as a hair out of its place, or the least article of her dress rumpled or discomposed.

When she came up to Juliet, "My dear," said she, "I heard you crying, and knowing you to be a good girl in the main, I am come to your assistance. My name is Order: your mamma is well acquainted with me, though this is the first time you ever saw me; but I hope we shall know one another better for the future."

She then jumped upon the table, and with a wand gave a tap upon the heap of entangled silk. Immediately the threads separated, and arranged themselves in a long row consisting of little skeins, in which all of the same color were collected together, those approaching nearest in shade being placed next each other. This done, she disappeared.

Juliet, as soon as her surprise was over, resumed her work, and found it go on with ease and pleasure. She finished the flower by dinner-time, and obtained great praise for the neatness of the execution.

The next day the ill-natured fairy came up, with a great book under her arm. "This," said she, "is my mistress' house-book, and she says you must draw out against dinner an exact account of what it has cost her last year in all the articles of housekeeping, including clothes, rent, taxes, wages, and the like. You must state separately the amount of every article, under the heads of baker, butcher, milliner, shoemaker, and so forth, taking special care not to miss a single thing entered down in the book. Here is a quire of paper and a parcel of pens." So saying, with a malicious grin, she left her.

Juliet turned pale at the very thought of the task she had to perform. She opened the great book, and saw all the pages closely written, but in the most confused manner possible. Here was, "Paid Mr. Crusty for a week's bread and baking," so much. Then, "Paid Mr. Pinchtoe for shoes," so much. "Paid half a year's rent," so much. Then came a butcher's bill, succeeded by a milliner's, and that by a tallow-chandler's.

"What shall I do?" cried poor Juliet—"where am I to begin, and how can I possibly pick out all these things? Was ever such a tedious, perplexing task? Oh that my good little creature were here again with her wand!"

She had but just uttered these words when the fairy Order stood before her. "Don't be startled, my dear," said she; "I knew your wish, and made haste to comply with it. Let me see your book."

She turned over a few leaves, and then cried, "I see my cross-grained sister has played you a trick. She has brought you the daybook instead of the ledger: but I will set the matter to rights instantly."

She vanished, and presently returned with another book, in which she showed Juliet every one of the articles required, standing at the tops of the pages, and all the particulars entered under them from the day-

book; so that there was nothing for her to do but cast up the sums, and copy out the heads with their amount in single lines.

As Juliet was good at addition, she was not long in finishing the business, and at dinner produced her account neatly written on one sheet of paper.

The next day Juliet's tormentor brought her up a large box full of letters stamped upon small bits of ivory, capitals and common letters of all sorts, but jumbled together promiscuously as if they had been shaken in a bag.

"Now, miss," said she, "before you come down to dinner you must exactly copy out this poem in these ivory letters, placing them line by line on the floor of your room."

Juliet thought at first that this task would be pretty sport enough; but when she set about it she found such trouble in hunting out the letters she wanted, every one seeming to come to hand before the right one, that she proceeded very slowly; and the poem being a long one, it was plain that night would come before it was finished. Sitting down and crying for her kind friend was, therefore, her only resource.

Order was not far distant, for, indeed, she had been watching her proceedings all the while. She made herself visible, and giving a tap on the letters with her wand, they immediately arranged themselves alphabetically in little double heaps, the small in one, and the great in the other. After this operation Julia's task went on with such expedition that she called up the old lady an hour before dinner to be witness to its completion.

The good lady kissed her, and told her that as she hoped she was now made fully sensible of the benefits of order, and the inconveniences of disorder, she would not confine her any longer to work by herself at set tasks, but she should come and sit with her.

Juliet took such pains to please her by doing everything with the greatest neatness and regularity, and reforming all her careless habits, that when she was sent

back to her mother the following presents were made her, constantly to remind her of the beauty and advantage of order:—

A cabinet of English coins, in which all the gold and silver money of the kings was arranged in the order of their reigns.

A set of plaster casts of the Roman emperors.

A cabinet of beautiful shells, displayed according to the most approved system.

A very complete box of water-colors, and another of crayons, sorted in all the shades of the primary colors.

And a very nice housewife, with all the implements belonging to a seamstress, and a good store of the best needles in sizes.

EYES AND NO EYES;

OR, THE ART OF SEEING.

BY DR. JOHN AIKEN AND MRS. BARBAULD.

Dr. John Aiken (1757–1822) was the brother of Mrs. Barbauld. Many great writers have owned their indebtedness to this story: Among them are Charles Kingsley, Professor Archibald Geikie and Dr. Oliver Wendell Holmes, who says, "I have never seen anything half so good. . . . I am always grateful to the writer of it for calling my attention to common things."

"WELL, Robert, where have you been walking this afternoon?" said Mr. Andrews, to one of his pupils at the close of a holiday.

ROBERT. "I have been, sir, to Broom Heath, and so around by the windmill upon Camp Mount, and home through the meadows by the riverside."

MR. A. "Well, that's a pleasant round."

ROBERT. "I thought it very dull, sir; I scarcely met with a single person. I had rather by half have gone along the turnpike road."

MR. A. "Why, if seeing men and horses is your object, you would indeed have been better entertained upon the high road. But did you see William?"

ROBERT. "We set out together, but he lagged behind in the lane, so I walked on and left him."

"MR. A. "That was a pity. He would have been company for you."

ROBERT. "Oh, he is so tedious, always stopping to look at this thing and that. I had rather walk alone. I dare say he is not home yet."

MR. A. "Here he comes. Well, William, where have you been?"

WILLIAM. "Oh, sir, the pleasantest walk! I went all over Broom Heath, and so up to the mill at the top of

the hill, and then down among the green meadows by the side of the river."

Mr. A. "Why, that is just the round Robert has been taking, and he complains of its dulness, and prefers the high road."

William. "I wonder at that. I am sure I hardly took a step that did not delight me, and I brought home my handkerchief full of curiosities."

Mr. A. "Suppose, then, you give us some account of what amused you so much. I fancy it will be as new to Robert as to me."

William. "I will, sir. The lane leading to the heath, you know, is close and sandy, so I did not mind it much, but made the best of my way. However, I spied a curious thing enough in the hedge. It was an old crab-apple tree, out of which grew a great bunch of something green, quite different from the tree itself. Here is a branch of it."

Mr. A. Ah! this is mistletoe, a plant of great fame for the use made of it by the Druids of old in their religious rites and incantations. It bears a very slimy white berry, of which birdlime may be made. It is one of those plants which do not grow in the ground by a root of their own, but fix themselves upon other plants, whence they have been styled parasitical, as being hangers-on or dependants. It was the mistletoe of the oak that the Druids particularly honored."

William. "A little farther on I saw a green woodpecker fly to a tree and run up the trunk like a cat."

Mr. A. "That was to seek for insects in the bark, on which they live. They bore holes with their strong bills for that purpose, and sometimes do damage to the trees by it."

William. "What beautiful birds they are!"

Mr. A. "Yes; they have been called, from their color and size, the English parrot."

William. "When I got upon the open heath, how charming it was! The air seemed so fresh, and the prospect on every side so free and unbounded! Then it was all covered with gay flowers, many of which I had never

observed before. There were at least three kinds of heath (I have them in my handkerchief here), and gorse, and broom, and bell-flower, and many others of all colors, that I will beg you presently to tell me the names of."

MR. A. "That I will readily."

WILLIAM. "I saw, too, several birds that were new to me. There was a pretty grayish one, of the size of a lark, that was hopping about some great stones; and when he flew he showed a great deal of white above his tail."

MR. A. "That was a wheatear. They are reckoned very delicious birds to eat, and frequent the open downs in Sussex, and some other counties, in great numbers."

WILLIAM. "There was a flock of lapwings upon a marshy part of the heath that amused me much. As I came near them, some of them kept flying round and round just over my head, and crying 'pewit' so distinctly one might fancy they almost spoke. I thought I should have caught one of them, for he flew as if one of his wings was broken, and often tumbled close to the ground; but, as I came near, he always made a shift to get away."

MR. A. "Ha, ha! you were finely taken in, then! This was all an artifice of the bird's to entice you away from its nest; for they build upon the bare ground, and their nests would easily be observed, did they not draw off the attention of intruders by their loud cries and counterfeit lameness."

WILLIAM. "I wish I had known that, for he led me a long chase, often over shoes in water. However, it was the cause of my falling in with an old man and a boy who were cutting and piling up turf for fuel, and I had a good talk with them about the manner of preparing the turf, and the price at which it sells. They gave me, too, a creature I never saw before,—a young viper which they had just killed, together with its dam. I have seen several common snakes, but this is thicker in proportion and of a darker color than they are."

MR. A. "True, vipers frequent those turfy, boggy grounds and I have known several turf-cutters bitten by them."

WILLIAM. "They are very venomous, are they not?"

Mr. A. "Enough so to make their wounds painful and dangerous, though they seldom prove fatal."

William. "Well, I then took my course up to the windmill on the mount. I climbed up the steps of the mill in order to get a better view of the country round. What an extensive prospect! I counted fifteen church steeples, and I saw several gentlemen's houses peeping out from the midst of green woods and plantations; and I could trace the windings of the river all along the low grounds, till it was lost behind a ridge of hills. But I'll tell you what I mean to do, sir, if you will give me leave."

Mr. A. "What is that?"

William. "I will go again, and take with me Carey's country map, by which I shall probably be able to make out most of the places."

Mr. A. "You shall have it, and I will go with you, and take my pocket spying-glass."

William. "I shall be very glad of that. Well, a thought struck me, that as the hill is called Camp Mount, there might probably be some remains of ditches and mounds with which I have read that camps were surrounded. And I really believe I discovered something of that sort running round one side of the mount."

Mr. A. "Very likely you might. I know antiquaries have described such remains as existing there, which some suppose to be Roman, other Danish. We will examine them further when we go."

William. "From the hill I went straight down to the meadows below, and walked on the side of a brook that runs into the river. It was bordered with reeds and flags and tall flowering plants, quite different from those I had seen on the heath. As I was getting down the bank to reach one of them, I heard something plunge into the water near me. It was a large water-rat, and I saw it swim over to the other side, and go into its hole. There were a great many large dragon-flies all about the stream. I caught one of the finest, and have him here in a leaf. But how I longed to catch a bird that I saw hovering over the water, and every now and then

darting down into it! It was all over a mixture of the most beautiful green and blue, with some orange color. It was somewhat less than a thrush, and had a large head and bill, and a short tail."

Mr. A. "I can tell you what that bird was—a kingfisher, the celebrated halcyon of the ancients, about which so many tales are told. It lives on fish, which it catches in the manner you saw. It builds in holes in the banks, and is a shy, retired bird, never to be seen far from the stream where it lives."

William. "I must try to get another sight of him, for I never saw a bird that pleased me so much. Well, I followed this little brook till it entered the river, and then took the path that runs along the bank. On the opposite side I observed several little birds running along the shore, and making a piping noise. They were brown and white, and about as big as a snipe."

Mr. A. "I suppose they were sand-pipers, one of the numerous family of birds that get their living by wading among the shallows, and picking up worms and insects."

William. "There were a great many swallows, too, sporting upon the surface of the water, that entertained me with their motions. Sometimes they dashed into the stream; sometimes they pursued one another so quick, that the eye could scarcely follow them. In one place, where a high, steep sandbank rose directly above the river, I observed many of them go in and out of holes bored in the bank."

Mr. A. "Those were sand-martins, the smallest of our species of swallows. They are of a mouse-color above, and white beneath. They make their nests and bring up their young in these holes, which run a great way in, and by their situation are secure from all plunderers."

William. "A little farther on I saw a man in a boat, who was catching eels in an odd way. He had a long pole with broad iron prongs at the end, just like Neptune's trident, only there were five instead of three. This he pushed straight down among the mud in the

deepest parts of the river, and fetched up the eels sticking between the prongs."

Mr. A. "I have seen this method: it is called the spearing of eels."

William. "While I was looking at him a heron came flying over my head, with his large flapping wings. He lit at the next turn of the river, and I crept softly behind the bank to watch his motions. He had waded into the water as far as his long legs would carry him, and was standing with his neck drawn in, looking intently on the stream. Presently he darted his long bill as quick as lightning into the water, and drew out a fish, which he swallowed. I saw him catch another in the same manner. He then took alarm at some noise I made, and flew away slowly to a wood at some distance, where he alighted."

Mr. A. "Probably his nest was there, for herons build upon the loftiest trees they can find, and sometimes in society together, like rooks. Formerly, when these birds were valued for the amusement of hawking, many gentlemen had their heronries, and a few are still remaining."

William. "I think they are the largest wild birds we have."

Mr. A. "They are of a great length and spread of wing, but their bodies are comparatively small."

William. "I then turned homeward across the meadows, where I rested awhile to look at a large flock of starlings, which kept flying about at no great distance. I could not tell at first what to make of them, for they rose all together from the ground as thick as a swarm of bees, and formed themselves into a kind of black cloud, hovering over the field. After taking a short round they settled again, and presently rose once more in the same manner. I dare say there were hundreds of them."

Mr. A. "Perhaps so; for in the fenny countries their flocks are so numerous that they break down whole acres of reeds by settling on them. This disposition of starlings to fly in close swarms was observed even by Homer, who compares the foe flying from one of his heroes to a

cloud of starlings retiring dismayed at the approach of the hawk."

WILLIAM. "After I had left the meadows, I crossed the corn-fields on the way to our house, and passed close by a deep marl-pit. Looking into it I saw in one of the sides a cluster of what I took to be shells, and, upon going down, I picked up a clod of marl, which was quite full of them; but how sea-shells could get there, I cannot imagine."

MR. A. "I do not wonder at your surprise, since many philosophers have been much perplexed to account for the same appearance. It is not uncommon to find great quantities of shells and relics of marine animals even in the bowels of high mountains, very remote from the sea. They are certainly proofs that the earth was once in a very different state from what it is at present. When you study geology you will know more on this subject."

WILLIAM. "I reached the high field next our house, just as the sun was setting, and I stood looking at it till it was quite lost. What a glorious sight! The clouds were tinged with purple and crimson and yellow of all shades and hues, and the clear sky varied from blue to a fine green at the horizon. But how large the sun appears just as it sets! I think it seems twice as big as when it is overhead."

MR. A. "It does so; and you may probably have observed the same apparent enlargement of the moon at its rising."

WILLIAM. "I have; but pray what is the reason of this?"

MR. A. "It is an optical illusion, depending upon principles which I cannot well explain to you till you know more of that branch of science. But what a number of new ideas this afternoon's walk has afforded you! I do not wonder that you found it amusing; it has been very instructive, too. Did you see nothing of all these sights, Robert?"

ROBERT. "I saw some of them, but I did not take particular notice of them."

MR. A. "Why not?"

Robert. "I don't know. I did not care about them, and I made the best of my way home."

Mr. A. "That would have been right if you had been sent with a message; but as you only walked for amusement, it would have been wiser to have sought out as many sources of it as possible. But so it is one person walks through the world with his eyes open, and another with them shut; and upon this difference depends all the superiority of knowledge the one acquires above the other.

I have known sailors who had been in all the quarters of the world, and could tell you nothing but the signs of the houses they frequented in the different ports, and the price and quality of the food and drink. On the other hand, a Franklin could not cross the Channel, without making some observations useful to mankind. While many a vacant, thoughtless youth is whirled throughout Europe without gaining a single idea worth crossing a street for, the observing eye and inquiring mind find matter of improvement and delight in every ramble in town or country. Do you, then, William, continue to make use of your eyes; and you, Robert, learn that eyes were given you to use."

ROMAN STREET BOYS

FROM THE PAINTING BY T. J. MAEST

How universal and how alike the play instinct is, is well presented in this picture. How many American boys think when they play at leap-frog that the boys all over the world play the same old game in the same old way? These boys of Italy are playing it among the ruins of Old Rome, while ours are doing the same act in this New World.

THE THREE GIANTS.

BY JANE H. MARCET.

Mrs. [Jane H.] Marcet (1768–1858) wrote a book called "Tales of Political Economy," very much thought of in its day, but now quite old-fashioned. This story of hers, however, has been a favorite ever since it was written.

ONCE upon a time, a poor man who had a large family left England to find a better living for himself across the seas. There were many others on board the ship, and for a time all went well; but when they were nearing the end of their journey, a great storm arose, the winds blew, the waves rose and roared, and broke upon the ship; and at last they were very glad to be able to let her drift aground on the nearest land, which they found to be an island on which no one was living.

They all got safely to shore; and as the ship was broken up by the wind and the waves, they were able to get many planks, and nails, and other useful things from the ship, and from its cargo, with which they built themselves houses, made spades and ploughs, so that they were not so badly off after all. They had plenty of corn to last them until they could grow some more, and for a time all went well. But after they had got a good crop of corn, they had to grind it into flour, and this took a long time. There were no flour-mills on the island, and John Jobson —for that was the name of the laboring man—had to spend hours every day grinding the grain into flour for his wife and family to eat.

One day, after he had been grinding until his back ached and his arms were very tired, he began to be in despair. If it took him so much time grinding his grain, he would have no time left to look after the little farm which he had laid out. His little boys, although they had great

appetites and ate as much bread as their mother could make out of the flour which their father ground between the two millstones, were not strong enough to help him. All the other settlers were just in the same position. They had no machines to do any work for them. Everything had to be done with their hands. There were no people to hire as servants; and if there had been, they could not have paid them any wages, for they were poor and had no money. So Jobson became very downhearted, and not knowing what to do, thought he would take a stroll in the country and think over things.

He climbed up some rising ground, and walked a long way among the hills, wondering what on earth he should do if he could get no help. He was going up a little valley, which turned suddenly, and there to his great astonishment he saw a monstrous giant. He was terribly scared, and would have run away as hard as he possibly could, but on taking a second look at the giant he saw that he was asleep. Jobson looked again, and wondered at the immense size of the giant. He could hardly see to the end of him, and he saw that he was enormously strong; yet he looked so harmless and good-humored, that Jobson stood gazing on him till his fear was nearly over. He was clad in a robe of dazzling brightness where the sun shone upon it, but the greater part was shaded by the trees; and it reflected all their different colors, which made it look like a green changing silk. As Jobson stood, lost in amazement, the giant opened his eyes, and turned towards him with a good-humored smile.

As soon as Jobson saw him open his eyes he started to run again, feeling sure that he could have no chance if so huge a giant were to catch him; but as he ran the giant spoke. He was still lying down on his back in the grass, and his voice was gentle and kind.

"Do not be afraid," he said. "I will do you no harm."

"But you are so big," said Jobson, looking timidly at the giant, and making ready to run the moment the giant stirred.

But the giant did not stir. He said, "Yes, I am very strong and very big, but I will do you no harm."

As he still lay and smiled kindly, Jobson came nearer to him, and at last all fear began to leave him. Then he asked the giant who he was.

"My name," said the giant, "is Aquafluens."

"And where do you live?" said Jobson.

"I live in the island. I have always lived here, long before you came."

"Then does it belong to you?" said Jobson, fearing that the giant might treat him as a trespasser.

'I do not know," said the giant. "What does 'belong' mean?"

Jobson thought it was a queer question, but said nothing. Then Jobson began to think whether it might be possible to get this good-natured giant, who seemed so strong, to help him in his work. "Do you ever work?" he said to the giant.

"Oh, yes," said he; "I can work if you will set me work to do. I like it. All work is play to me."

Then Jobson's heart was glad within him, and he thought to himself, "Here is one who could grind all my corn with his little finger, but dare I ask him?" So he thought for a time, and then said, "You said you would work for any one?"

"Yes," said Aquafluens, gently, "for any one who will teach me to work."

"Then," said Jobson, "would you work for me?"

"Yes," said the giant; "if you will teach me."

"But what wages must I pay you?" asked Jobson.

Then the giant laughed, and said, "What queer words you use. You say 'belong.' What does 'belong' mean? I do not know. You say 'wages.' What are 'wages?' I have never heard of them."

At this Jobson thought the giant must be mad, and he was a little afraid; then again he thought to himself, "Perhaps he is not mad, but only weak in his head. Giants, they say, are often not very wise." So he tried to explain. "What shall I give you if you work for me?"

"Give me?" said the giant; "what a joke! You need give me nothing, I will work for you for love."

Then Jobson could hardly believe his ears, but he

thought he would go home at once and tell his wife the good news, that he had got a great, strong giant who would work for him for nothing.

"Where are you going?" said the giant.

"I am going home to tell my wife."

"Had you not better let me carry you?" said the giant.

Then Jobson was frightened in his heart. "Perhaps if I say yes the giant will swallow me alive." But he did not tell him so.

"How can you carry me?" said he.

"I can carry you any way you like," said the giant, "so long as the road goes down hill."

"Oh, it is down hill all the way!" said Jobson.

"Then," said he, "you must get upon my back, and I will carry you there as quick as you like."

Jobson was afraid, for when he came to look at the giant's back, and put his hand upon it, it sank right in; then he saw that the skin was so soft that, when you pressed upon it, it gave way under your hand, or your foot, and you seemed to sink right into the giant's back. So Jobson was terrified, and screamed as he pulled his hand out of the hole that he had made in the giant; but to his surprise the hole closed up, just as if he had never thrust his hand in. But his hand was wet with the giant's blood. It was such queer blood; it was quite cold, and it had no color.

Then the giant said, "That will never do, for you are so small and so heavy for your little size, that you would sink into me if you tried to sit on my back."

"But what can I do?" said Jobson. The giant took a tree-trunk which was lying close at hand, and put it on his shoulder. "Now," said he, "jump onto this trunk, and I will carry you safely."

Jobson was very frightened when he sat on the log, for he thought nothing would be more likely than for the log and himself to sink out of sight in the giant's body, but he soon found that although the log sank in a little way, it did not sink in far enough for him to touch the giant's body with his feet. He was very glad, for he felt all wet and cold where his arm seemed to have gone through the

giant's skin. "You had better have a pole with you to steady yourself with." Jobson picked up a long stick, and climbed up once more onto the giant's shoulders, where the great log lay; he seated himself, and waited with terror for the giant's movement. He thought that if he had seven-league boots he might throw him up into the air. He would fall off, he was sure; but, to his great surprise, the giant neither jumped, nor stepped, nor ran; he seemed in the strangest way to glide, without making any noise, down the valley, across the hill to the place where his cottage stood. When they came within sight of the cottage his wife and children were standing on a little hillock looking for him, and when they saw him seated on the shoulders of this strange monster they nearly had a fit with fright. The children ran into the house, and the wife fell at the feet of the great giant, saying, "Have mercy on my poor husband!" But the giant laughed and lay down on the grass: then Jobson jumped off the trunk and told his wife of the glad news, that this was a good giant, and that he would do all their work for them. The children came out of the house and looked timidly at the monster, who soon closed his eyes and seemed to be sound asleep.

Jobson went into the house to tell his wife all the wonderful story of the giant, but his wife did not seem to like the idea of employing the giant.

"But he will work for nothing, wife," said Jobson.

The wife shook her head. "That is all very well," she said; "but think of the food he will eat. He would swallow all the food we have in the house for breakfast, and we should starve."

The husband scratched his head, and said he had never thought of that. "But," he said, "let us go and ask him how much food we must give him."

"And what drink he will want, and where will you put him up?" said the wife.

Jobson began to believe that his workman was not such a good bargain after all.

So when they drew near to the giant, he opened his eyes and asked what was the matter.

Jobson said they were afraid they would not be able to put him up in their house, as he was too big to enter at the door.

"Oh," said the giant, "that does not matter, for I never live in a house. I will simply sleep here in the grass under the sky."

"But," said Jobson, "we are afraid that we shall not be able to feed you."

"Feed me?" said the giant, laughing, with a little ripply murmur that shook all his body. "Who asked you for any food? I never eat anything."

Then Jobson's wife was frightened, and said she was afraid that there must be something uncanny about him. But Jobson went on asking:—

"What do you drink?" said he.

"Only fresh water," said the giant.

Jobson was very pleased, and looking in triumph at his wife, said to him:—

"And how much work can you do in a day?"

"As much as you like," said the giant.

"But I mean," said he, "how many hours will you work?"

"As many hours as there are on the face of the clock," said the giant.

"You mean twelve," said the wife.

"No," said the giant. "I mean all the hours that are in a day."

"What!" said Johnson, "never stop night or day? And do you never sleep?"

"When I have nothing to do," said the giant, "I sleep, but as long as you give me work I will go on working."

"But do you never get tired?" said Jobson.

"Tired!" said the giant, "I don't know what that is. That is another funny word. What a queer language you speak. What is being 'tired'?"

Then Jobson looked at his wife and his wife looked at him, and they said nothing for a little time. Then they asked him when he was ready to begin.

"At once," he said; "as soon as you have put things right for me"

"What things?" said they.

"I told you I can only work going down hill. If you want me to work hard you must let me have some place that is very steep, and make a step ladder for me to go down on. If you will fix a wheel with steps on it, so that I can step on the steps and make the wheel go round I can do anything you like."

"Could you grind corn?" said Jobson's wife.

"I can grind stones," said the giant, laughing.

So Jobson and his wife set about building a mill with a step wheel for the giant. They connected a big wheel for the giant to step upon with grindstones on the inside of the mill, so when the giant stepped upon the wheel outside, he made the millstones inside go round and round and grind the wheat. When it was all finished they came to the giant and asked him if he was ready to begin.

"Yes," he said.

"Begin then," said Jobson.

And the giant slowly and steadily stepped first on one step of the wheel and then on another until it began to go round and round, and the millstones went round and round, and so it went on until the whole of a sack of corn was ground into flour, and still the giant went on, and on, and on.

"Are you not tired?" said Jobson to him.

"I don't know what you mean," said he.

"Well, now," said Jobson, "do you think you could get me some stones from the quarry?"

"Easily," said the giant. "But what have I to carry them in?"

Then Jobson made a long box and put it upon the giant's back; but he found that it was not so easy going, for the road was quite flat, and over and over again the giant stopped. He could go very well down hill, but on level ground he needed to be poked along with a long pole which Jobson carried. When it came to the least down hill, he went as quick as could be. This bothered Jobson a great deal, for he saw that if the giant could only go down hill, he could not be nearly so useful as if he could go both ways. So he spoke about it to the giant once,

and he laughed and said: "Hum! you must get my brother; he could help me to go as quick along the level ground as I do when I am going down hill; but even he could not make me go up hill. Is there not plenty of work I can do without that?"

"Certainly," said Jobson; and soon he had the giant set to work to make all kinds of things.

When he had ground all the corn, they took away the millstones and fixed up a saw which had come ashore from the wreck. They found that the giant could saw wood as well as he could grind corn. They asked him if he would bring down the trees from the hills, with which they could make planks to floor their cottage.

"Nothing is easier," said the giant; and when the logs came down, he sawed them all up into planks, and soon the Jobsons were so comfortable that they not only had enough planks for themselves, but they had more than they wanted, so they gave them to the neighbors. Every one was very anxious to find out if there were any more giants in the island, because they could see that Giant Aquafluens was more useful than twenty men. He never ate, he never slept, he only drank cold water, and day and night he would go on working as regularly as if he were a machine. Only, when the sun got very hot, and he could not get any water to drink, his strength seemed to wither away, but a good heavy shower of rain set him up in time, and then he would work away as hard as ever.

One day Jobson asked him where this brother of his could be found. "You will find him usually on the hill-tops," said Aquafluens; "but occasionally he comes sweeping down, and disturbs me in the grass where I am lying."

"Can he do as much work as you?"

"When he is in the humor, but sometimes he is not; and sometimes he gets into a frightful temper, until you think he is going to destroy everything. He even gets me mad sometimes," said Aquafluens.

At this Jobson was silent, and wondered greatly, for he had never seen his good giant in a passion. He told all this to a neighbor called Jackson, who was very anx-

ious to have a giant of his own; and no sooner did he hear that the stormy-tempered brother of Aquafluens lived on the hilltops, than he went out into the mountains to see if he could find him.

At length, one day, Jackson, climbing a high rock, saw a magnificent figure seated upon the summit. He could scarcely distinguish the shape for his eyes were dazzled by its brightness; but what struck him most were two enormous wings, as large as the sails of a ship, but thin and transparent as the wings of a gnat. Jackson doubted not but that this was the brother of Aquafluens. Alarmed at the account he had heard of the uncertainty of his temper, he hesitated whether to approach. The hope of gain, however, tempted him, and as he drew nearer he observed that he also had a smiling countenance. So mustering up courage he ventured to accost him, and inquire whether he was the person they had so long been in search of, and whether he would engage in his service.

"My name is Ventosus," cried the winged giant, "and I am ready to work for you, if you will let me have my own way. I am not of the low disposition of my brother, who plods on with the same uniform pace. I cannot help sometimes laughing at his slow motion, and I amuse myself with ruffling his placid temper, in order to make him jog on a little faster. I frequently lend him a helping hand when he is laden with a heavy burden. I perch upon his bosom, and stretching out my wings I move with such rapidity as almost to lift him from the ground."

Jackson was astonished to hear Aquafluens accused of sluggishness; he told Ventosus what a prodigious quantity of work he had done for the colony.

"He is a snail compared to me, for all that," halloed out Ventosus, who had sometimes a very loud voice; and to show his rapidity he spread his wings, and was out of sight in a moment.

Jackson was sadly frightened, lest he should be gone forever; but he soon returned, and consented to accompany Jackson home, on condition that he would settle him in an elevated spot of ground.

"My house is built on the brow of a hill," said Jackson, "and I shall place yours on the summit."

"Well," said the giant, "if you will get me a couple of millstones, I will grind you as much corn in one hour as Aquafluens can in two. Like my brother, I work without food or wages; but then I have an independent spirit, I cannot bear confinement; I work only when I have a mind to it, and I follow no will but my own."

"This is not such a tractable giant as Aquafluens," thought Jackson; "but he is still more powerful, so I must try to manage his temper as well as I can."

His wonderful form and the lightness of his wings excited great admiration. Jackson immediately set about building a house on the hill for him to grind corn in, and meanwhile, Ventosus took a flight into the valley to see his brother. He found him carrying a heavy load of planks, which he had lately sawed, to their proprietor. They embraced each other, and Ventosus, being in a good humor, said, "Come, brother, let me help you forward with your load, you will never get on at this lazy pace."

"Lazy pace!" exclaimed one of the children, who was seated on the load of wood on the giant's back; "why, there is no man who can walk half or quarter so fast."

"True," replied Ventosus; "but we are not such pygmies as you."

So he seated himself beside the child, stretched out his wings, and off they flew with a rapidity which at first terrified the boy; but when he found he was quite safe, he was delighted to sail through the air almost as quickly as a bird flies. When they arrived, and the wood had been unloaded, Aquafluens said, "Now, brother, you may help me back again."

"Not I," said Ventosus; "I am going on, straight forward. If you choose to go along with me, well and good; if not, you may make your way home as you please."

Aquafluens thought this very unkind, and he began to argue with his brother; but this only led to a dispute. Aquafluens' temper was at length ruffled; Ventosus flew into a passion: he struggled with his brother, and roared louder than any wild beast. Aquafluens then lost all

self-command, and actually foamed with rage. The poor child stood at a distance, trembling with fear. He hardly knew the face of his old friend, so much was his countenance distorted by wrath; he looked as if he could almost have swallowed him up. At length, Ventosus disengaged himself from his brother, and flew out of his sight; but his sighs and moans were still heard afar off. Aquafluens also murmured loudly at the ill-treatment he had received; but he composed himself by degrees, and, taking the boy on his back, slowly returned home.

Jackson inquired eagerly after Ventosus, and when the child told him all that had happened, he was much alarmed for fear Ventosus should never return; and he was the more disappointed, as he had prepared everything for him to go to work. Ventosus, however, came back in the night, and when Jackson went to set him to work in the morning, he found that nearly half the corn was already ground. This was a wonderful performance. Yet, upon the whole, Ventosus did not prove of such use to the colony as his brother. He would carry with astonishing quickness; but then he would always carry his own way; so that it was necessary to know what direction he intended to take, before you could confide any goods to his charge; and then, when you thought them sure to arrive on account of the rapidity with which they were conveyed, Ventosus would sometimes suddenly change his mind, and veer about with the fickleness of a weathercock; so that the goods, instead of reaching their place of destination, were carried to some other place or brought to the spot whence they set out. This inconvenience could not happen with regard to grinding corn; but one of no less importance often did occur. Ventosus, when not inclined to work, disappeared, and was nowhere to be found.

The benefit derived from the labor of these two giants had so much improved the state of the colony that not only were the cottages well floored, and had good doors and window-shutters, but there was abundance of comfortable furniture—bedsteads, tables, chairs, chests, and cupboards, as many as could be wished; and the men and

women, now that they were relieved from the most laborious work, could employ themselves in making a number of things which before they had not time for. It was no wonder, therefore, that the desire to discover more giants was uppermost in men's minds.

They were always asking Aquafluens about where they could find another giant, for he was ever with them and never flew away, so they could always ask questions; while Ventosus used to fly away and disappear if they bothered him with questions which he did not like to answer.

They hunted high and low for more giants, but they found none. The heart of Aquafluens was grieved within him, that they should seek so much for a giant that did not need always to go down hill. So one day, after much doubt, he told Jobson that there was another giant who was stronger than he, and much more constant and regular in his work than Ventosus, who was here today and away tomorrow, and whom you could never be sure of. This giant was the strongest of all giants, but he was also dangerous.

"I will then have nothing to do with him," said Jobson.

"Well," said Aquafluens, "if you know how to manage him he will work for you."

"Can he go up hill?" said his little boy.

"As easily as I can go down," said Aquafluens.

"And who is this giant?" said Jobson.

"Alas," said Aquafluens, mournfully, "he is my own son."

"Where is he?"

"You can only bring him by a charm, and if you are not very careful, he may burst out and kill you."

"Is he so very violent?" said Jobson.

"Very. His breath is scalding hot, and he is a more expensive giant than either my brother or myself."

"Must you pay him, then?" said Jobson's wife.

"He will work without pay, but he needs to be kept hot. He will not work at all unless he is seated right on the top of blazing coals."

"What a funny giant!" said Jobson's little boy. "Does he not burn up?"

"No, the hotter you make the fire the stronger he grows, but when the fire grows cold, all his strength seems to die."

The Jobsons had a long talk over this, and decided that they had better not have anything to do with this strange giant. But once, when they wanted a great deal of heavy stone carried up the hill, they were driven to ask Aquafluens if he would tell them the charm.

"Yes," said he; "it is very simple, but you must not be afraid."

"No," said they, "we will not be afraid."

"Then take a little of my blood."

"Never!" said Jobson's wife.

"No, you do not need to be afraid," said Aquafluens; "you only need to take a very little."

"And what must we do with it?"

"You must put it into an iron pot, and then put it on the fire."

They were very loth to do this; but at last, their need being great, they did so. They were relieved to find that the taking of his blood did not seem to hurt the good, kind giant, and then they put the pot on the fire, and waited to see what would happen. After a time, they heard a singing noise, and they began to be frightened. At last out of the pot there came a cloudy vapor, which rose higher and higher and higher, until it went away. But they saw no giant.

So they went to Aquafluens, and told him that the charm would not work. He asked them what they had done, and they told him, and he said, "But did I not tell you my son would never work unless you put him in prison? I will give you some more of my blood, and you must put it in an iron pot and put the lid on, and fasten it down tight, and then see what will happen."

So they did as the good giant said. They took some more of his blood, put it into the iron pot, and put on a heavy lid, and fastened it on tight, then they put it on the blazing fire, and waited. This time they were ter-

ribly frightened, for after a time the iron pot burst into a thousand pieces, and blew all over the place, hurting Jobson's wife on the head, and cutting Jobson's hand. So they ran away frightened and told Aquafluens.

"Ah," he said, "I told you my son was a dangerous child, but he is very strong, and if you give him nothing to do he does mischief. So you must give him a handle to turn. If you do that, he will not burst anything, but will turn the handle as hard as ever you like."

And they did just as the giant told them, and they found that everything happened just so, for the new giant, whose name was Vaporifer, was a strong and willing worker. Up hill and down dale made no difference to him. He could carry and do everything they gave him to, but they must keep him hot, and they must give him a wheel to turn. If at any time he stopped they had to let him get out, otherwise, if he had no wheel to turn, and could not get out, he would blow his prison to pieces.

Thus it came to pass that Ventosus was wanted very little, for Jobson and his friends liked Vaporifer, who was regular and steady in his ways, and could be relied upon always to do what was wanted.

Aquafluens was still the most useful and the cheapest of all the giants, but his son Vaporifer was much stronger and more handy than his father. Nor was there any limit to what he could do if only they would give him plenty of heat and always let him have a wheel to turn.

Now, then, who do you think were these three giants? Perhaps you have already guessed from their names, and from their description. The first giant, Aquafluens, is the great giant of running water, which will always run down hill, but which comes to a standstill on level ground, and cannot go up hill, no matter what happens. It is this great giant which turned all the water-mills, which ground the corn, and sawed the wood, and did all manner of work. Ventosus, his brother, is the wind which bloweth whither it listeth, and sometimes lashes the water into stormy waves. While as to that of Vaporifer, you surely understand that it is nothing else but steam.

These three giants are real giants who are still doing their work day by day, and every day. There are no servants of man who have worked so cheaply, so untiringly, and so well.

TRAVELLERS' WONDERS.

BY DR. JOHN AIKEN AND MRS. BARBAULD.

ONE winter's evening, as Captain Compass was sitting by the fireside, with his children all around him, little Jack said to him, "Papa, pray tell us some stories about what you have seen in your voyages. I have been vastly entertained, while you were abroad, with Gulliver's Travels, and the Adventures of Sinbad, the Sailor, and I think as you have gone round and round the world, you must have met with things as wonderful as they did."

"No, my dear," said the captain, "I never met with Lilliputians or Brobdingnagians, I assure you, nor ever saw the black loadstone mountains or the valley of diamonds, but, to be sure, I have seen a great variety of people, and have noticed their different manners and ways of living; and if it will be any entertainment to you, I will tell you some curious things that I have observed."

"Pray do, papa," cried Jack and all his brothers and sisters; so they drew close round him, and he began as follows:—

"Well, then, I was once, about this time of the year, in a country where it was very cold, and the inhabitants had much ado to keep themselves from starving. They were clad partly in the skins of beasts, made smooth and soft by a particular art, but chiefly in garments made from the outward covering of a middle-sized quadruped which they used to cut off his back when he was alive. They dwelt in habitations part of which was sunk underground. The materials were either stones or earth hardened by fire; and so violent on that coast were the showers of wind and rain that many of the roofs were covered all over with stones. The walls of their houses had holes to let in light, but to prevent the cold air and

wet from coming in, they were covered by a sort of transparent stone made artificially of melted sand or flint. As wood was rather scarce, I know not what they would have done for their fires had they not discovered in the bowels of the earth a very extraordinary kind of stone which, when put among burning wood, caught fire and flamed like a torch."

"Dear me," said Jack, "what a wonderful stone! I suppose it was like the things we call fire-stones, that shine so when we rub them together."

"I don't think they would burn," replied the captain; "besides, these are of a darker color.

"Well,—but their diet was remarkable,—some of them ate fish that had been hung up in the smoke till it was quite dry and hard; and along with it they ate either the roots of plants, or a sort of coarse black cake made of powdered seeds. These were the poorer class. The richer had a kind of cake which they were fond of daubing over with a greasy matter, that was the product of a large animal which lived among them. This grease they used, too, in almost all their dishes, and when fresh it really was not unpalatable. They likewise devoured the flesh of many birds and beasts when they could get it; and ate the leaves and other parts of a number of kinds of vegetables growing in the country, some absolutely raw, others variously prepared by the aid of fire.

Another great article of food was the curd of milk, pressed into a hard mass and salted. It had so rank a smell that often persons of weak stomachs could not bear to come near it. For drink they made great use of the water in which certain dry leaves had been steeped. These leaves, I was told, came from a great distance. They had likewise a method of preparing a liquor of the seeds of a grass-like plant steeped in water, with the addition of a bitter herb, and then set to work or ferment. I was prevailed upon to taste it, and thought it at first nauseous enough, but in time I liked it pretty well. When a large quantity of the mixture is used, it becomes perfectly intoxicating. But what astonished me most was their use of a

liquor so excessively hot and pungent that it seems like liquid fire. I once got a mouthful of it by mistake, taking it for water, which it resembles in appearance, but I thought it would instantly have taken away my breath. Indeed, people are not infrequently killed by it; and yet many of them will swallow it greedily, whenever they can get it. This, too, is said to be prepared from the seeds above mentioned, which are harmless and even valuable in their natural state, though made to yield such a pernicious juice. The strangest custom that I believe prevails in any nation, I found here, which was that some take a mighty pleasure in filling their mouths full of smoke; and others in thrusting a nasty powder up their nostrils."

"I should think it would choke them," said Jack.

"It almost choked me," answered his father, "only to stand by while they did it—but use, it is truly said, is second nature.

"I was glad enough to leave this cold climate; and about half a year after I fell in with a people enjoying a delicious temperature and a country full of beauty and verdure. The trees and shrubs were furnished with a great variety of fruits which, with other vegetable products, constituted a large part of the food of the inhabitants. I particularly relished certain berries growing in bunches, some white and some red, of a very pleasant sourish taste, and so transparent that one might see the seeds at their very centre. There were whole fields full of odoriferous flowers, which they told me were succeeded by pods bearing seeds that afforded good nourishment to man and beast. A great variety of birds enlivened the groves and woods, among which I was greatly entertained by one that without any teaching spoke almost as articulately as a parrot, though it was only the repetition of a single word.

The people were gentle and civilized, and possessed many of the arts of life. Their dress was very various. Many were clad only in a thin cloth made of the long fibers of the stalk of a plant cultivated for the purpose, which they prepared by soaking in water and then

beating with large mallets. Men wore cloth woven from a sort of vegetable wool, growing in pods upon bushes. But the most singular material was a fine glossy stuff, used chiefly by the richer classes, which, as I was credibly informed, is manufactured out of the webs of caterpillars—a most wonderful circumstance, if we consider the immense number of caterpillars necessary to the production of so large a quantity of stuff as I saw used. The people are very fantastic in their dress, especially the women, whose apparel consists of a great number of articles impossible to be described, and strangely disguising the form of the body. In some instances they seem very cleanly, but in other cases the Hottentots can scarce go beyond them, particularly in the management of their hair, which is all matted and stiffened by the fat of swine and other animals mixed up with powders of various colors and ingredients. Like most Indian nations, they wear feathers in their head-dress. One thing surprised me much, which was, that they bring up in their homes an animal of the tiger kind, with formidable teeth and claws, which notwithstanding its natural ferocity, is played with and caressed by the most timid and delicate of their women."

"I am sure I would not play with it," said Jack.

"Why, you might get an ugly scratch with it if you did," said the captain.

"The language of this nation seems very harsh and unintelligible to a foreigner, yet they converse with one another with great ease and quickness. One of the oddest customs is that which men use on saluting each other. Let the weather be what it will, they uncover their heads and remain uncovered for some time if they mean to be extraordinarily respectful."

"Why, that's like pulling off our hats," said Jack.

"Ah, ha! papa," cried Betsy, "I have found you out. You have been telling us of our own country, and what is done at home, all the while."

"But," said Jack, "we don't burn stones, or eat grease and powdered seeds, or wear skins and caterpillar's webs, or play with tigers."

"No?" said the captain. "Pray, what are coals but stones; and is not butter grease; and corn, seeds; and leather, skins; and silk, the web of a kind of caterpillar? and may we not as well call a cat an animal of the tiger kind, as a tiger an animal of the cat kind?

"So if you recall what I have been describing, you will find, with Betsy's help, that all the other wonderful things I have told you of are matters familiar among ourselves. But I meant to show you that a foreigner might easily represent everything as equally strange and wonderful among us as we could do with respect to his country; and also to make you sensible that we daily call a great many things by their names without ever inquiring into their nature and properties; so that in reality it is only their manners and not the things themselves with which we are acquainted."

THE DISCONTENTED PENDULUM.

BY JANE TAYLOR.

Jane Taylor (1783–1824) wrote many books for children in conjunction with her sister Ann. The sisters are perhaps best known by their "Original Poems" and "Hymns for Infant Minds," in which will be found, among other favorites, the famous "Twinkle, Twinkle, Little Star."

AN old clock, that had stood for fifty years in a farmer's kitchen without giving its owner any cause of complaint, early one summer's morning, before the family was stirring, suddenly stopped. Upon this the dial-plate (if we may credit the fable) changed countenance with alarm; the hands made an ineffectual effort to continue their course; the wheels remained motionless with surprise; the weights hung speechless; each member felt disposed to lay the blame on the others. At length the dial instituted a formal inquiry into the cause of the stagnation; when hands, wheels, weights, with one voice protested their innocence. But now a faint tick was heard below, from the pendulum, who thus spoke:—

"I confess myself to be the sole cause of the present stoppage; and am willing, for the general satisfaction, to assign my reasons. The truth is, that I am tired of ticking." Upon hearing this, the old clock became so enraged that it was on the point of *striking*.

"Lazy wire!" exclaimed the dial-plate, holding up its hands.

"Very good," replied the pendulum, "it is vastly easy for you, Mistress Dial, who have always, as everybody knows, set yourself up above me—it is vastly easy for you, I say, to accuse other people of laziness! You who have nothing to do all your life but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think, I beseech you, how you would

like to be shut up for life in this dark closet, and wag backwards and forwards year after year, as I do."

"As to that," said the dial, "is there not a window in your house on purpose for you to look through?"

"For all that," resumed the pendulum, "it is very dark here; and although there is a window, I dare not stop, even for an instant, to look out. Besides, I am really weary of my way of life; and, if you please, I'll tell you how I took this disgust at my employment. This morning I happened to be calculating how many times I should have to tick in the course only of the next twenty-four hours; perhaps some of you, above there, can tell me the exact sum?" The minute-hand, being *quick at figures,* instantly replied, "Eighty-six thousand four hundred times."

"Exactly so," replied the pendulum; "well, I appeal to you all if the thought of this was not enough to fatigue one? and when I began to multiply the strokes of one day by those of months and years, really it is no wonder if I felt discouraged at the prospect; so, after a great deal of reasoning and hesitation, thinks I to myself—'I'll stop!' "

The dial could scarcely keep its countenance during this harangue; but resuming its gravity, thus replied:—

"Dear Mr. Pendulum, I am really astonished that such a useful, industrious person as yourself should have been overcome by this sudden suggestion. It is true, you have done a great deal of work in your time. So have we all, and are likely to do; and although this may fatigue us to *think* of, the question is, whether it will fatigue us to *do;* would you now do me the favor to give about half a dozen strokes, to illustrate my argument?"

The pendulum complied, and ticked six times at its usual pace. "Now," resumed the dial, "may I be allowed to enquire if that exertion was at all fatiguing or disagreeable to you?"

"Not in the least," replied the pendulum; "it is not of six strokes that I complain, nor of sixty, but of *millions.*"

"Very good," replied the dial; "but recollect, that, although you may *think* of a million strokes in an instant,

you are required to *execute* but one; and that, however often you may hereafter have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the pendulum.

"Then I hope," added the dial-plate, "we shall all immediately return to our duty; for the maids will lie in bed till noon if we stand idling thus."

Upon this the weights, who had never been accused of *light* conduct, used all their influence in urging him to proceed; when as with one consent, the wheels began to turn, the hands began to move, the pendulum began to wag, and, to its credit, ticked as loud as ever; while a beam of the rising sun, that streamed through a hole in the kitchen-shutter, shining full upon the dial-plate, it brightened up as if nothing had been the matter.

When the farmer came down to breakfast, he declared, upon looking at the clock, that his watch had gained half an hour in the night.

ON THE SHOULDERS OF THE SLAVES.

IT was a cold, rainy Sunday afternoon, and the children were tired of all their toys. They had played all the games they could think of, and sat disconsolately on the sofa in the living-room. Their parents had gone upstairs to write letters, or sleep—it mattered little which.

Ruth was the first to speak. "I wish we could go somewhere," she declared, "some place like Jerusalem, or Damascus, or Samarcand."

"We've played at going to Jerusalem," objected the brother with some disgust. "Fights would be better, only it's Sunday and we've got to be quiet."

To his surprise, Ruth clapped her hands. "That's just it," she said. "That's just what we will do. Don't you see, Jack, we'll make a litter-thing and ride around in it? I know how!"

In response to her imperious command, Jack slid down from the sofa, and dragged up the two huge wicker rocking chairs which stood on either side of the fireplace. Meanwhile Ruth had unfolded the big plaid shawl which hung over the sofa, and piled the cushions equally into the chairs.

"Now, you sit down," she directed, "and stretch out your legs, so that they come over into this chair." Jack obeyed, as he generally did when Ruth was in earnest. She pulled him a little, and carefully hooked his feet into the arms of the chair.

"What are you doing?" he asked, but she paid no attention to him. Instead she was tucking the shawl over the top of his chair, and poking the corners through the spaces in the back. A smothered exclamation followed her careful dropping the shawl over his head.

"Are you trying to smother me?" cried Jack from under the plaid. Ruth lifted the opposite edge, and carefully crawled into the other seat. She locked her feet as she had done her brother's, and then began to fasten the shawl over her own chair as she had before. Jack began to see what she was after, and helped as well as he could without pulling out his own end.

"Now it's all ready," panted Ruth, as they sat in the dark cavern they had made. "You rock forward and I'll rock back, so we can start it."

No sooner said than done. They swayed back and forth, and the shawl heaved and wobbled above them. Presently Ruth began.

"Let's play we're going to Damascus, and this is the litter in which we travel. You can be a sheik and I'll be your favorite wife."

"All right," answered Jack. "Wait a minute while I think." After a second he began, speaking with infinite dignity.

"Do you know, Zuleika, why I have carried you away by night in this hasty fashion? It is because I had news that the Sultan was sending his soldiers to destroy my palace. In this litter are contained all my most precious treasures."

"Is that so, my lord?" asked Ruth, in the humble manner of the princesses of the *Arabian Nights*. "Deign to tell me where we are going and why the Sultan hates you so?"

"It is on your account, Zuleika," replied Jack solemnly. "He had sworn a mighty oath to buy you for himself in the slave market, and he has never forgiven me because I bought you before his man got there."

"Will he not pursue you?" cried Ruth.

"He is," answered Jack. "But the black slaves who are carrying us are seven feet tall, and their legs use up five feet, so they can walk very quickly. I do not think he can catch us, my pearl!"

"Lord of my life! King of my heart!"

"Ouch! You're sitting on my legs, don't forget that!"

There was a scuffle and the corners of the shawl had to be arranged again before they could go on.

Presently Jack peeped cautiously out of the litter. "The horsemen of the Sultan!" he cried. "For your lives, my men, for your lives! They will kill us all without mercy if they find us here!"

Faster and faster they sped on, and from time to time one or the other would look out to encourage the bearers, and to see what was happening to the enemy.

"They have stopped to rest," cried Ruth at last. "See, my lord, how far behind they are! Yonder is a rocky hillside with many caves in it. I recognize it as the place where I was born. I can show you a cave in which to hide until they have gone past."

She leaned forward and gave some directions to the bearers, who turned away from the path which they had been following, and began to climb the mountainside. Up they went, and the litter jolted and rocked on their shoulders. Presently they stopped. She descended. There beside them a cavern could be seen, stretching down into the earth. Without hesitation she led them in till they reached a point where it opened into a large room. Exhausted, the slaves threw themselves down on the sand to rest, while the sheik spoke to them consolingly.

Meanwhile Zuleika found lights, hidden as they had

been in her childhood, and they took out food from the litter and ate and slept. The next morning showed no sign of their pursuers. Once more they started on their journey, though the slaves were tired and footsore from their work of the day before.

They traveled peacefully, until all at once one of the slaves raised a piercing cry.

"The Nubians! The Nubians!"

The sheik turned pale. For the Nubians were the most bloodthirsty of all the tribes they could meet, and he knew that soon they would have to fight for their lives. Nevertheless he urged his men to hasten as much as they could.

But the Nubians, mounted on their swift horses, drew nearer and nearer. They were almost upon them when one of the slaves stumbled and fell. The sheik leaped from the litter, and Zuleika with him.

"If you die, my lord, I die also," she cried, and drew a tiny dagger from her bosom. The slaves gathered around them ready to defend their master with their lives.

With the clatter of hoofs and a jingling of bits the Nubians were upon them, and the faithful slaves were cut down like grass. One of the enemy stretched out his hand.

"You are my prize!" he cried to Zuleika.

"Never," she answered, and plunged the dagger into her heart. At the same moment the sheik drove his weapon into the heart of his foe. But all too late. An arrow from one of the men in the distance pierced his brain.

The children had not heard the door open. They emerged from the tangled wreckage of furniture, flushed and triumphant, to find their parents gazing in bewilderment at the ruin of their litter.

"What were you playing?" asked their father.

"What made the awful bump?" asked their mother.

Zuleika and the sheik gazed at each other thoughtfully. Then Ruth answered. "We just fell out of our chairs," she replied sweetly.

THE LAND WHERE THE FAIRIES NEVER CAME.

ONCE upon a time, many, many years ago, in a distant part of the world, there was born a little boy in the house of a rich merchant. His parents had waited a long time for him, and they were so delighted to have a son that they called together all their friends and kinsmen to celebrate the baby's birth with a noble banquet. Not a person of their acquaintance was omitted from the list, and when the day appointed came, everything was ready for the greatest feast the country had ever seen.

You could never guess the names of all the wonderful things that were provided to amuse and entertain the guests; but the crown of it all came when the baby's mother appeared, dressed in glorious silks and wearing all her jewels, holding in her arms her tiny son. There was not much of the baby to be seen, I confess—only a little red face and a small fist that waved about uneasily, as though the noise and lights were a great disturbance; but that made no difference to the guests, who began saying all the polite things they had thought of during the feast.

Presently, when the first buzz of congratulation was over, a dashing young uncle of the child mounted a platform and called for silence. His voice was clear and ringing as he begged the guests to propose names for the baby, which should suggest his future power. When he had finished speaking, the buzz broke out again, as people consulted with each other about the names which ought to be given. While they were thinking, the uncle and his assistants went about, deftly assigning places to them all, until they stood about in orderly procession, ready to file past the mother and child when the time to begin came.

At last all was in order, and the young uncle took his place with the nearest relatives, whose turn came first. I cannot begin to tell you all the pleasant names they gave to the child; one called him the Leader of His People,

another the Laughing Ruler, a third the Strong-Heart, and so on.

Way down at the end of the line stood an old woman, who smiled in amusement as each new title was announced. She watched each person, and after each name she murmured, so loud that all those around her could hear distinctly, "You haven't hit it." In fact, even the people who had just turned away from the mother and child heard, and it made them extremely angry. A number of them went to the young uncle and begged him to stop her if he could. But he was a just man, and he answered firmly that she was entitled to say what she thought, like all the rest.

By the time it came her turn, so many people knew of her comments that nearly everybody in the room craned his neck to hear what she would say to the baby. She marched up to the child, walking rather stiffly, for she was quite old, and making a really dreadful noise with her boots, which were very thick and heavy. The baby stirred as she approached, and for the first time since he had been brought in, opened his eyes and stared at her.

"You shall be the man to bring to your country something it never had and never missed," she declared in a loud voice. Then she stumped away, and before the astonished company could make out what she meant by it all, she was out of the door, and away from the house.

Soon after this the party broke up, and each one went to his own home. The parents of the baby, the young uncle, and a pretty cousin of the child were the only ones left. You can imagine what a time they had trying to decide which of all the titles was the best for the baby. You must know that in their country, it was the custom for the parents to choose one of the titles suggested, and then try to bring up their child to be what they had chosen for him.

Somehow, there were objections to nearly all the names. Either the baby's mother thought they were too insignificant, or the father insisted that his son was capable of something much better than that, or the uncle complained that he knew far too many young men who had tried to

do the same thing, unsuccessfully; or the pretty cousin declared that it was much too dear a baby to be saddled with a stupid name like that, and the result was that three weeks after the banquet they were no nearer to a decision than at the beginning. The only name that everybody remembered and really talked about was the queer one that the old woman had suggested, and they could not imagine what she meant by it.

Meanwhile the baby grew, of course, and he had been wearing short dresses for several months before they decided that it was really time to settle the matter once for all. His father, indeed, got decidedly angry about it, and one day told them that since they hadn't been able to agree about any name, they might as well take the only one that had made any impression on their minds. The baby would be the one to bring his country something it never had, and never missed, whatever that was. And since the name was much too long to call him by, they settled upon Roy for short.

Roy, however, troubled himself not at all about it. He grew strong and rosy, and romped and played and slept like any other boy. There was only one strange thing about him. When he thought nobody was looking at him, his eyes used to take on a far-away expression, as though he were trying to see something that was not visible to any one else. Nobody thought much about this except the young uncle, now not so young himself and hoping to name his own son soon; and he wondered to himself whether the name had anything to do with it. But he was a busy man and he soon forgot.

When Roy was about fifteen years old, something happened which changed the entire course of things. The country, which had been prosperous and comfortable in a stupid sort of way, suddenly seemed to lose all its comfort. People were content to have things ugly, where they might just as well have been beautiful; they rather preferred to live in clumsy, inconvenient houses instead of pleasant ones; and they chose clothes which made them look more like sticks than anything else. Once in a while somebody would wonder why it was that nothing was

beautiful any longer, but generally they cared very little.

But it troubled Roy a great deal, for his mother was one of the few who could remember when the world they lived in was a very lovely place, and she had told him so much about it that he was able to see it himself as it ought to be. One day, when things seemed worse than usual, he went out to try to find somebody to tell him what he could do to make it better.

Without thinking specially where he was going, he turned to the right down a long lane, crossed a little bridge, and found himself in a meadow, following a path which looked as if it had been worn by a pair of very heavy boots. On the farther edge of it he saw a little house. As he came nearer, an old woman poked her head out of a window, nodded three times, and then turned away. A moment later she was standing in her doorway waiting for him to come up.

"What are you looking for, young man?" she asked him, a twinkle of amusement in her eyes as she spoke.

"I don't know," he confessed. "I just came away because things were so dreadfully homely and stupid where I live. I wanted to see something different."

"Do you know what you want, young man?" she asked again. "You ought to. You'll have a hard time finding it if you don't."

Roy hung his head. He thought she was making fun of him. Then, as he looked here and there desperately, feeling most uncomfortable, he noticed the pair of boots that she wore. They were very thick and heavy, and they squeaked violently every time she moved. Now of course he had heard about the old woman who had given him his name, and he remembered that his uncle had mentioned her boots particularly.

"I declare—" he began.

"Quite right," she replied. "I am. And what is more, I know what you are trying to find, if you don't. What you want is fairies."

As she spoke, he realized that it was true. He had never heard of fairies as you have, and had never been told of all the things they do in the world, for his mother,

although she was a very wise woman, did not know anything about them. The old woman went on talking.

"The reason your country is such a tiresome one is that there are no fairies there. There never have been any, and the people don't miss them, because they don't know about them. You must go and find them and bring them home with you, or at least tell the people about them, if you want to make it any more beautiful."

"Where can I find them?" asked Roy.

"Just over the border," answered the old woman. "Follow the path and you will soon get there. Good luck to you. Good-bye." She disappeared into the cottage, and Roy started in the direction she pointed out.

How long he traveled he never quite knew, but all at once he was aware that the world looked quite strange around him. There were more flowers along the roadside and wild animals that scurried through the ferns when he came by, or turned to look at him with curious eyes as he passed. One flower particularly attracted him. It was something like a pansy, but far different from those that he had seen at home. He bent closer to look at it, and sure enough, right in the middle of it he saw a roguish, mischievous face.

"Startled you, didn't I?" said a tiny voice, and the flower began to laugh.

"What are you?" Roy asked, though he guessed what the answer would be.

"A fairy, of course," the flower mocked him. "What are you, and how does it happen you don't know a fairy when you see one?"

"There aren't any fairies where I live," said Roy, "and it is such a stupid sort of place. I thought maybe I might find some of you and bring you back with me."

"You can't do it like that," answered the pansy. "We don't go there because the king won't let us. You'd have to talk with him about it."

"Where can I find him?" Roy asked eagerly.

The fairy looked at him curiously, but he was so evidently in earnest that she decided to explain.

"You're in luck," she said. "The king is making a

special journey through his dominions, and is due here in half an hour. You stand over by that maple tree, and speak to him politely when he comes by, and see what he has to say about it."

Roy obeyed. He did not find it tedious waiting, for there were all sorts of little fairies running here and there, getting ready for the king. He watched them curiously. Presently a trumpet announced that the king had come. Roy dropped on one knee as all the fairies did, and waited.

In a wee gilded chariot the king appeared, drawn by four sleek mice and attended by a crowd of fairies. When he saw Roy he stopped short. "What are you doing here?" he demanded.

Roy explained as well as he could. The king listened kindly, and then meditated. "The fairies never went there for good reason," he said after a pause. "The climate doesn't agree with them. Too practical. People aren't interested in beautiful things. It would kill the fairies if I sent them back there."

"What can I do?" asked Roy. "I was told that only the fairies could make it beautiful again."

"That is not quite true," the king replied. "You can change the climate, if you want to do so."

"How?"

"You can make songs and stories about the fairies, and teach them to so many children that by and by the fairies can live there again," the king explained. "There are two of us, seasoned old travelers, who could go, so long as they stayed with you only. They would help you." At a nod one of his courtiers vanished to fetch them.

Presently two elderly fairies appeared. They were very plainly and serviceably dressed, and looked like people who had seen a great deal of the world. The king consulted with them gravely. Then he turned to Roy.

"Let me introduce these gentlemen," he said. "This is Fable, who has done a great work in preparing new lands for the fairies to live in, and his brother Song, whose services are equally valuable. With these to help you, you may succeed in making the country fit for fairies

to live in. They will show you all that you need to know, and will give you the best of advice."

The king bowed graciously, and signalled to his charioteer that he was ready to start on. Roy was left with the two fairies. "Let's begin right off," he said.

And so it happened that when he returned Roy made songs and stories of what he had seen among the fairies. And when he did not know what to say, the two old fairies helped him, till the children in his own land had heard so much about the fairies that they were sure there must be some if they only looked hard enough. And sure enough, the climate had improved so much that the fairies began to appear, a few at a time, till there were all that the country had room for.

A great many years afterward, the historians, writing about their country, told of the man who had done the most to bring back its beauty. And what do you suppose they said of him? "He was the man who brought into the country something it had never before had, and had never missed." The old woman living on the edge of the path, with the heavy boots that squeaked a great deal, laughed when she read this. For she had planned it all from the beginning.

MUCKLE-MOUTH MEG.

NOTE—This story has been told in verse by a number of poets, the most famous version being that of Robert Browning.

DURING the years before the union of the kingdoms of England and Scotland, the feeling between the two nations was very bitter. Living as close to one another as they did, it was almost impossible to avoid serious quarreling. And this is just what occurred.

Usually it began quite simply. The Scots dashed down into the English farms, chose a number of the best cattle, and drove them off across the border. If the farmer tried to prevent them they fought with him, and very often several men were killed in the battle. Then they returned home with their plunder. In their turn the English, by

way of revenge, crossed the border and did whatever damage they could. Then both sides settled down till the next time.

The kings did their best to stop this sort of fighting, but without success. The raids continued, and by degrees it became understood among the people on both sides of the border that whoever was caught in one of these forays would be put to death instantly.

One day a young English farmer named Wat started out with his bow, hunting deer. Whether he intended to do any harm or not I cannot say; there had been many cattle stolen from his pastures only a month or so earlier, and it is very likely that he hoped he might catch others to make up for the loss. At any rate, he followed on and on, and soon had left the border many miles behind him.

Now the old Laird of Elibank was out hunting also—on his own side of the line, and when he and his men caught sight of Wat, they one and all attacked him, and had no trouble in taking him prisoner. They bound his arms behind him, and led him home in triumph.

The castle where Elibank lived was a gloomy old place, built of heavy stones and thickly covered with ivy. Right in the court-yard a tall gallows was hung, on which the old Laird was accustomed to hang the people who disobeyed too seriously. Here he planned to hang young Wat—not because he hated him particularly, but because that was the custom.

Old Elibank saw his wife and daughter watching for him as he rode in with his captive, and he waved gaily to them. Mistress Elibank told her daughter to wait upstairs, and herself went out to hear the news of her husband's hunting.

Margaret Elibank, left alone, gazed out of the window at the handsome young fellow whom her father wished to put to death. She was a very pretty girl, with fair, reddish curls, and a skin like a freshly opened rose. Her eyes laughed merrily at every one whom she met, and her mouth was simply made to be kissed. It was a tiny mouth, so small that her brothers made fun of her for it, and were in the habit of calling her "Muckle-Mouth,"

which means wide-mouthed, by way of a joke. Her father had adopted the name, too, with the result that she was called nothing but Muckle-mouth Meg.

When Dame Elibank reached the court-yard, her husband pointed to the gay young fellow who stood beside a post calmly enough, for all he expected to die every minute. She looked him over critically, and suddenly turned to the Laird with an idea.

"Give him a chance for his life," she said. "If he is willing to marry our Muckle-mouth Meg, let him live."

The Laird grinned. "What d'ye say about it?" he demanded.

Wat stood firm.

"Catch me marrying any girl of yours whose mouth is as big as a barn door," he laughed. "I'd rather be hanged instead."

Mistress Elibank bristled up. "So that's the way you feel, is it?" she declared angrily. "We'll shut you up in the dark a while, and see if you keep up this tune. After you've spent a week in the Hole, without food or drink, maybe you'll change your mind."

At a signal from the Laird, two men-servants seized Wat and dragged him away to the dungeon of the castle, a place into which no light ever came except when the door was opened, and shoved him in. It was bitterly cold, but Wat cuddled down on a pile of straw in a corner and made himself as comfortable as he could. Of one thing he was certain—nothing would persuade him to marry a woman with a mouth like the mouth of a well.

Margaret, from her window, heard all that passed in the court-yard below, and she pitied Wat from the bottom of her heart. When her mother and father came up laughing over their scheme, she managed to slip out, and went to her room to think. It did not take her long to decide upon a plan of action.

The next morning, as Wat was realizing that it was nearly twenty-four hours since he had eaten anything, the door of the hole was opened, and a lovely girl's voice inquired whether he had decided to marry Muckle-mouth Meg.

"Not much," he answered stoutly.

"You'll go hang then," said she, "but at any rate you may as well have something to eat while you can." And with that she emptied the basket which she carried, closed the door, and left Wat alone. There was food in plenty, and he made a hearty meal.

Day after day Meg came to the prison with food; and every day he gave the same answer to her question.

"Marry Muckle-mouth Meg? Not I; do you think I'd let a mouth big enough to swallow an ostrich's egg kiss mine? You don't know me."

On the last day she did not appear. Instead two men dragged him out into the court-yard, and there, by the gallows, stood Meg.

"Sure you don't want Meg?" she whispered.

Again his denial, more vehement than before.

"What an obstinate fellow it is!" she exclaimed. "I do believe he'd rather have me if he could!"

Wat grinned at her. "That he would, even if you had nothing to give me except your pretty little mouth," he told her, and Meg looked up at him with eyes full of mischief.

"Do you mean that?" she asked.

"Of course!"

"Well," she blushed, and looked at the ground, "you see—I'm Muckle-mouth Meg!"

With a shout of delight Wat threw his arms around her and kissed her repeatedly.

"If that's the case, said he, "I'll kiss you over and over again until you really are Muckle-mouth Meg, for a change!"

And from that time on, Elibank could hunt all he pleased—there was no danger that he would ever bring Wat home with him to be hanged for trespassing. And Wat lived happily all the days of his life.

PRINCESS FAIRSTAR.

[ADAPTED FROM THE FRENCH.]

A CERTAIN queen, Blondina by name, gave birth to three children at one time. Two of them were sons and the third was a little daughter. They were very remarkable children, for about the neck of each was a chain of pure gold, very long and finely woven, and a golden star adorned the forehead of each one. On the same day that Blondina's children were born, Brunetta, the sister of the queen and a wife of the king's brother, gave birth to a son, whom she called Chery.

These four children were very beautiful, and the queen-mother, when she perceived how attractive they were, grew very jealous, and determined to strangle them if she possibly could. She summoned a faithful slave named Feintisa, and gave orders that they were to be destroyed at all costs. She drew out a fine cord from her box and gave it to the slave.

"Here," said the queen, with a wicked smile, "this will do your business, and will make the least difficulty. One cry, and it will all be over!" She grinned horribly and handed the cord to her servant, with a gesture which warned Feintisa to be off at once.

Feintisa made haste to find the children. They were not far off, sleeping peacefully in their tiny, silk-lined baskets, and did not even wake as the slave gathered them all up and hastened toward the river. It was her plan to deal with them where she could hide the little bodies most easily, and accordingly she carried them to a secluded corner where there was a little boat-house which nobody ever visited.

But when she tried to put the cord around the neck of the first baby, the child woke and smiled at her so prettily that she had not the heart to carry out her mistress' cruel commands. But what was she to do? Feintisa reflected, and suddenly had an inspiration. Close by was a boat, not very large or steady, but quite roomy enough for the

babies. Into this she put the children, after carefully removing everything that could possibly show who they were, and set them adrift on the river, to live or die as fate should determine. Then she went back to her mistress and assured her that the children had been destroyed.

Now it happened that the boat floated down the river without mishap of any kind, the children in it asleep and quiet. Out into the broad stretches of the river it went, and at last floated into a wide arm of the sea. A corsair, sailing idly along in search of plunder, saw it, and his curiosity was excited. He wondered what it could be and turned his boat toward the drifting shell. Great was his surprise when he beheld the four children, just beginning to wake and cry. He had had children of his own, though they had long been grown, and as he looked at the babies he reflected that his wife would rejoice in children in the house once more, so he picked them up and carried them home.

"Corsina," said he to his wife, "here are some infants that I found today. Would you like to have them for your own?"

Corsina was almost too happy to speak. She was fondling the children, petting them and playing with them, and her husband smiled happily, for he was sure that he had found something which pleased her.

As the children grew older they grew more and more lovely. The little girl Corsina, called Fairstar, from the star on her forehead; and her beauty was positively dazzling. There was a strange circumstance connected with her, moreover, as with the other three; whenever their hair was combed, jewels in great number fell from their heads. This pleased their foster-parents greatly, though they could not imagine how it happened, and they soon grew very rich and prosperous. They did not forget that they owed their wealth to the children, and took the greatest possible care of them, setting aside a part of the jewels for the possession of the children themselves. They spared no expense to give them the best possible education, and to this end hired masters to teach them, and

bought everything that could make their lives pleasant and interesting. Had they been brought up in the palace where they were born, Fairstar, Chery, and the other two boys could not have received a more princely training.

Their foster-parents often used to wonder what their family was, but it was impossible to learn anything. The tiny clothes which they had worn bore no marks at all, and there was no way of discovering where they had come from. This worried Chery particularly, for as he grew older he fell desperately in love with Fairstar, and he could not believe that she was his sister, though he knew no more about it than his foster-parents. He determined to find out, cost what it might.

One day he met an old woman who was really a fairy in disguise, who told him that there were only three things necessary to complete the beauty of the grounds in which he and his cousins lived. Eager to do anything that could please Fairstar, Chery asked what they were, and received a strange answer:

"You lack the dancing water, the singing apple, and the green bird," answered the old woman.

"Tell me about them," begged Chery, and the old woman responded at once.

"The dancing water gives beauty to everything near it," she told him, "and a little of it will fill any fountain in which it is placed; the singing apple confers wit and cleverness upon all who possess it, and the green bird will tell all secrets in the world."

This made Chery firmly resolve to get the three treasures, and he set off in hot haste to find them. How long he traveled I cannot say, nor all the dangers which he passed. The three were to be found together on the top of a high hill, made doubly hard of ascent by the fact that the souls of all who had tried to carry off the treasure and failed were lingering about the place, in voices which threatened and warned the newcomer, and did their best to make him turn aside from the narrow path. Whoever did so was surely lost, and never could be rescued save by a drop of water from the dancing fountain.

With infinite danger and difficulty Chery climbed the

hill, and there found what he sought, and returned home in triumph. Now it happened that in his absence the other two boys had made the acquaintance of the king, their father, though of course they were ignorant of their relationship. He was much attracted by their charming manners, and when he heard of their beautiful sister, he asked them to invite him to see her. They were only too glad to do so, and a day was fixed for his visit. It took place only a day or so after Chery's return, and after the treasures had been safely installed in the garden where Fairstar kept her choicest rarities.

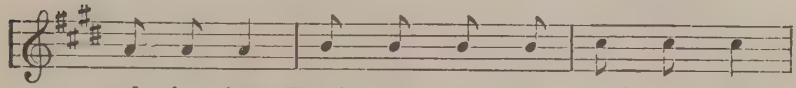
The king and his court were much impressed with the beautiful girl and the three boys who tended her with such loving devotion, and when he was told of the strange story of their arrival at the home of their foster-parents, he could not help thinking with a sigh of the three children and their cousin who had disappeared from his palace. It was only natural, therefore, that when he was shown the green bird, he should utter the question which was uppermost in his mind, and ask to know the fate of his own children. The surprise of everyone was unbounded when the bird named Fairstar and her brothers, and declared that Chery was the son of the king's brother.

True it was, however, for when Feintisa, who was still alive and a very old woman, was called, she confessed how she had set the children adrift, and even recognized the little garments which had been carefully preserved. When the king learned of Chery's love for Fairstar, he was overjoyed, and their marriage was solemnized with the greatest pomp.

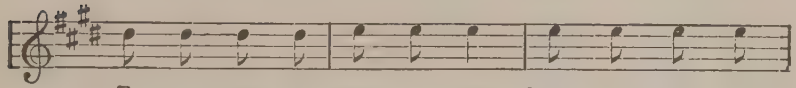
KINDERGARTEN MUSIC, SONGS AND GAMES

UP THE LADDER

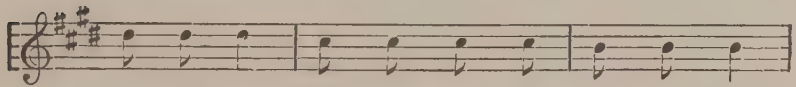
1. Up the lad - der we must climb, Sing - ing clear - ly
2. In the morn - ing comes the sun, Glad his dai - ly



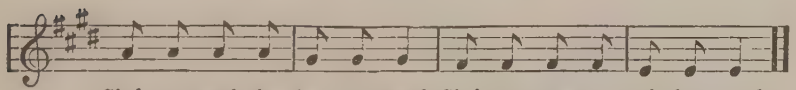
and in time; Though we're near - ly at the top,
race to run; Climbs the steep bank of the sky,



E - ven now we must not stop: Down the lad - der
Till he shines su - perb and high: But he does not



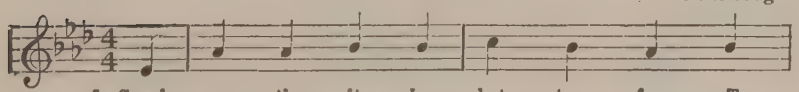
we must go, Sing - ing nei - ther fast nor slow,
pause or stay, He must keep his on - ward way;



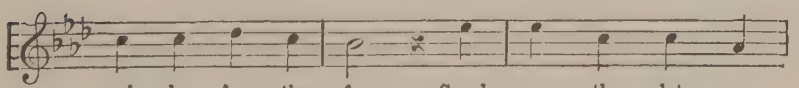
Glad to reach the low - est round, Glad once more to touch the ground.
Down he drops be - low the west, Leav - ing us to sleep and rest.

SPEAK GENTLY

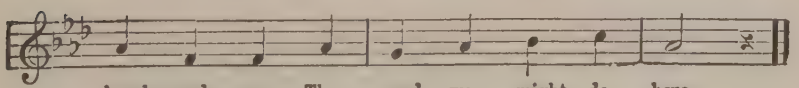
Folk Song



1. Speak gen - tly— it is bet - ter far To
2. Speak gen - tly— 'tis a lit - tle thing, Dropp'd



rule by love than fear; Speak gen - tly— let no
in the heart's deep well; The good, the joy, that



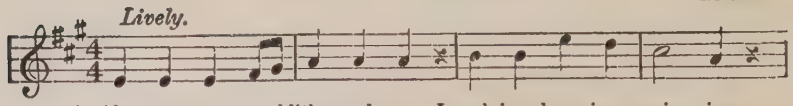
harsh words mar The good we might do here.
it may bring, E - ter - ni - ty shall tell!

From *Primary Songs*. Copyright by Ginn & Co., Boston, 1902

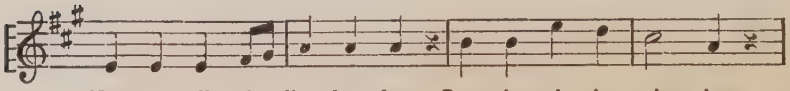
ALWAYS MERRY

German

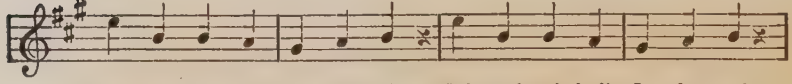
Lively.



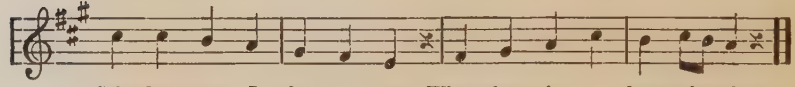
1. Al - ways mer - ry, blithe, and gay, Laugh-ing, hop-ping, spring - ing;
2. Fel - low-play-mates, come with me, Laugh-ing, danc-ing, sing - ing,



Hap - py all the live - long day, Danc - ing, pip - ing, sing - ing;
Ev - er joy - ous, glad and free, Hop-ping, skip - ping, spring-ing;



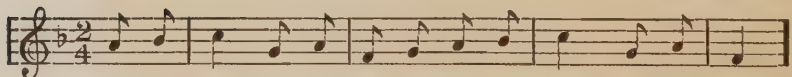
Where there's sport and where there's fun, Where there's frolic, I make one!
With a laugh and mer - ry jest, He who makes us laugh the best,—



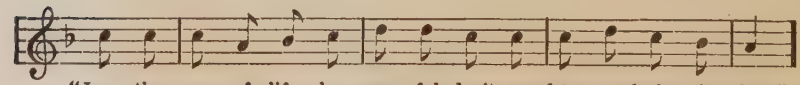
Sel - dom am I far a - way, When there is a chance for play.
Leaps and springs most heart-i - ly,— Shall to - day our lead - er be!

WORK AWAY

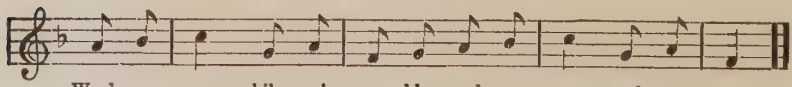
Folk Song



1. I re - mem - ber a les - son which was not thrown a - way;
2. Hands were made to be use - ful, if you teach them the way;
3. And to speed with your la - bor makes the most of to - day;



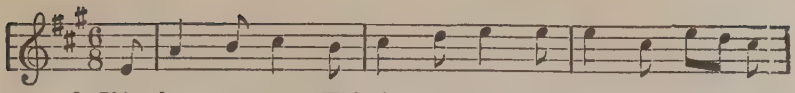
"In the morn of life be use - ful, don't spend too much time in play;"
There - fore, for your-self or neigh-bor, make them use - ful ev - 'ry day;
What may hin - der you to - mor - row 'tis im - pos - si - ble to say.



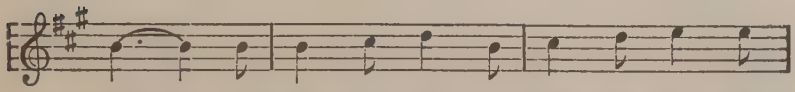
Work a - way while you're a - ble, work a - way, work a - way.

From *Primary Songs*. Copyright by Ginn & Co., Boston, 1902

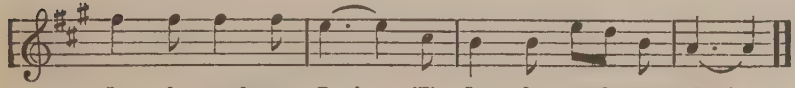
INDEPENDENCE DAY



1. This day to greet, With joy we meet; Then ban - ish care a -
2. Our fa - thers crave, The land to save, Did free - dom's call e -



way!..... With fes - tive cheer, Come, hast - en here; 'Tis
bey!..... By young and old Their deeds be told; 'Tis



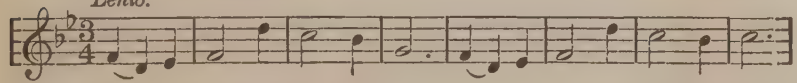
In - de - pend-ence Day!... 'Tis In - de - pend - ence Day!

From *Primary Songs.* Copyright by Ginn & Co., Boston, 1902

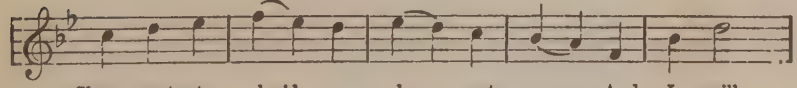
LULLABY

THOMAS DEKKER, adapted — English

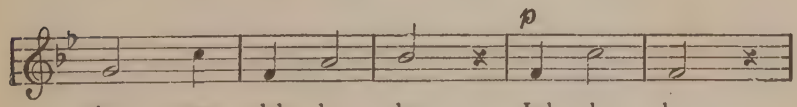
Lento.



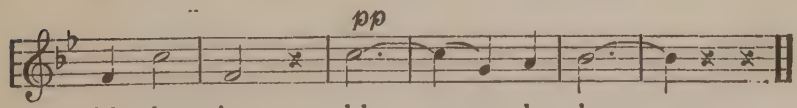
1. Gold - en slum-bers kiss your eyes, Smiles a - wait you when you rise;
2. 'Neath the drows-y, droop-ing lids, Dreams from fair - y land are hid;



Sleep, pret - ty lov'd one, do..... not cry,... And I will



sing your lul - la - by, Lul - la - by,



lul - la - by, lul - - la - by.....

From *New First Music Reader.* Copyright by Ginn & Co., Boston, 1903

THE VIOLET

JANE TAYLOR — R. MELLESH

Lento.

1. Down in a green and sha - dy bed, A mod - est vio - let
2. Yet there it was con - tent to bloom, In mod - est tints ar -

grew, Its stalk was bent, it hung its head, As if to hide from
rayed, And there dif - fused its sweet per - fume, With-in the si - lent

view; And yet it was a love - ly flow'r, Its
shade. Then let me to the val - ley go, This

col - ors bright and fair, It might have graced a
pret - ty flow'r to see, That I may al - so

ro - sy bow'r, In - stead of hid - ing there.
learn to grow, In sweet hu - mil - i - ty.

ALL THROUGH THE NIGHT

Adapted by CELIA STANDISH — Welsh

Cantabile. *p*

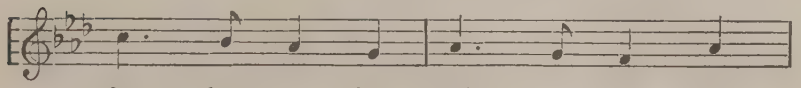
1. Sleep, my child, and peace at - tend thee, All through the night;
2. Hark! the whip-poor - will is call - ing Clear through the night;

p

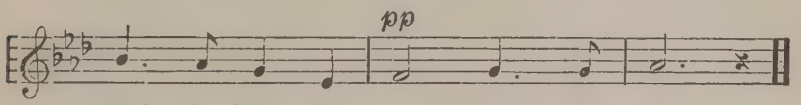
Guar - dian an - gels God will send thee— All through the night.
Pure and sweet his tones are fall - ing, All through the night.

From *New First Music Reader.* Copyright by Ginn & Co., Boston, 1903

Soft the drows - y hours are creep - ing, Hill and vale in
Deep in dreams my child is ly - ing, Breez - es to my



slum - ber steep - ing, Moth - er here her
song re - ply - ing, Lul - la - bies are

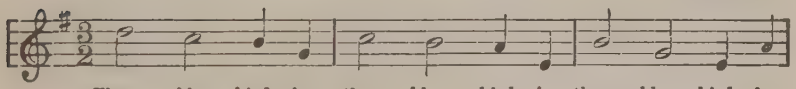


watch is keep - ing, All through the night.
soft - ly sigh - ing, All through the night.

From *New First Music Reader.* Copyright by Ginn & Co., Boston, 1903

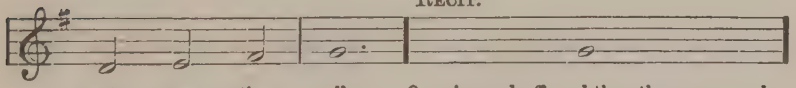
THREE BLUE BIRDIES

Traditional

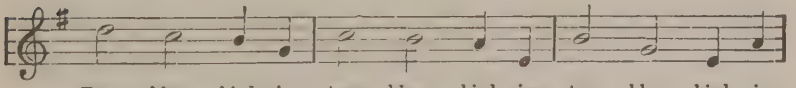


Three blue bird - ies, three blue bird - ies, three blue bird - ies

RECIT.

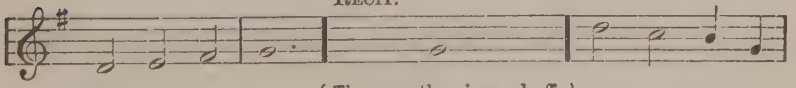


sat on the wall; One jumped off and then there were only

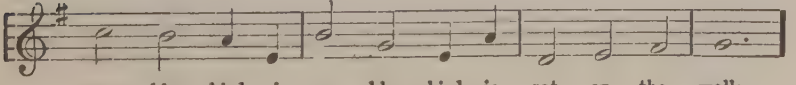


Two blue bird - ies, two blue bird - ies, two blue bird - ies

RECIT.

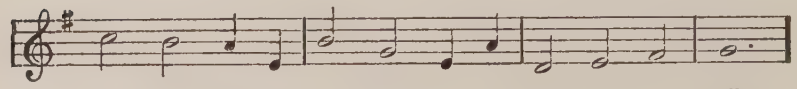


sat on the wall; { Then another jumped off, and there was only..... } One blue bird - ie,

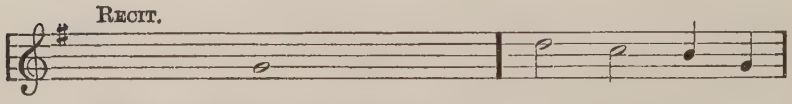


one blue bird - ie, one blue bird - ie sat on the wall;

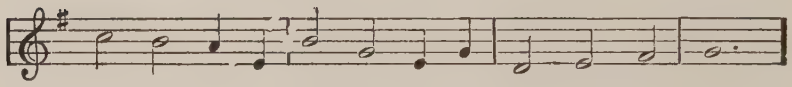
{ Only one left and presently he jumped off, and then there were..... } No blue bird - ies,



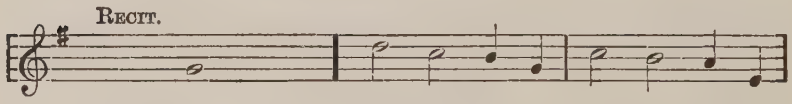
no blue bird - ies, no blue bird - ies sat on the wall;



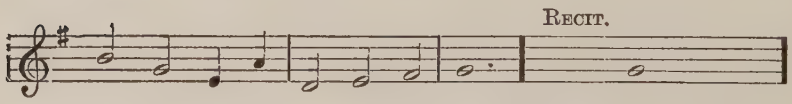
Presently up jumped one, and then there was One blue bird - ie,



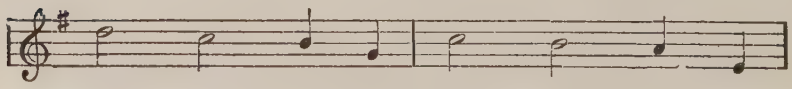
one blue bird - ie, one blue bird - ie sat on the wall.



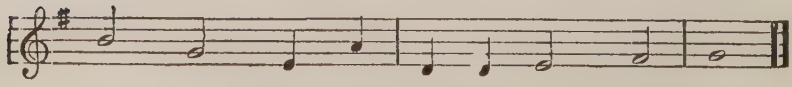
{ Then up jumped another, and then there were..... } Two blue bird - ies, two blue bird - ies,



two blue bird-ies sat on the wall; { Then up jumped one more, and then there were..... }



three blue bird - ies, three blue bird - ies,



three blue bird - ies sit - ting on the wall.

RING A RING A ROSY

This game is a universal favorite with the little ones indoors and out, and is played with many variations. Here is one of them:—With an "Eeny, meeny, miny mo" process, one is chosen to stand in the centre of the ring; then the others, dancing around, sing:—

See the farmer sows his seed (bis)
Stamps his foot and claps his hands,
And round he turns to view his lands,
Waiting for a partner O! (bis)
Choose East, choose West,
Choose the one that you love best.

When his choice is made the little couple embrace and the first in the ring retires, while the other remains and the same formula is repeated.

TWO LITTLE DOGS

Traditional

Two lit - tle dogs sat by the fire - side, In a

bask - et full of coal dust; One ran a - way, and the

oth - er would not stay In a bas - ket full of coal dust.

MARY HAD A LITTLE BIRD

ARTHUR JARRATT

Andante. *mf*

1. Ma - ry had a lit - tle bird, With feathers bright and yel-low;
2. Bird - ie in a cage did dwell, With wires bright and gold - en;
3. Ma - ry gave him bits of cake, And lumps of su - gar dai - ly;

molto rall. *a tempo.* *f*

Slen - der legs, up - on my word, He was a pret - ty fel - low.
Ma - ry wash'd and rubbed it well, To her was Dick be - hold - en.
Full re - turn did bird - ie make By sing - ing loud and gai - ly.

4 Birdie, too, loved groundsel sweet,
Which Mary lov'd to get him;
Then for a bath he'd call twee-tweet,
For not to wash would fret him.

5 Mary fetched him water clear,
And ev'ry thing he needed;
Birdie was to her so dear,
His wants were ne'er unheeded.

BUTTERCUPS

CARO SENOUR

1. Lit - tle yel - low but - ter - cups, Called "The chil - dren's dow - er;" Com - ing in the gen - tle spring,
What a dain - ty flow - er. Did the sun one hap - py

2. Are you made of but - ter, gold, Mould - ed in the dai - ries, Strewn a - long the milk - maid's path,
By the lit - tle fair - ies? Did the stars one love - ly

Copyright, 1902, by C. S. Senour

day Fill your cups, so small, With the gold - en drops from
night Drop their sparks on you, To set jew - els in the

Heav'n To give joy to all? Tell us, tell us,
fields Fresh with spark - ling dew? Tell us, tell us,

but - ter - cups, Tell us where you come from?
but - ter - cups, Are you stars of but - ter?

CLOVER

CARO SENOUR

1. Do you wish to hear our sto - ry, Why we lit - tle
2. Then the chil - dren twine our blos - soms In - to wreaths, to

blos - soms grow, In the fields and in the mead - ows,
crown each head, And the youth and maid - en coy - ly

Dot - ting them with flow'rs, like snow? First of all we help the farm-ers,
Count our leaves "good luck," 'tis said. Soon the bus - y bee comes buz-zing,

Copyright, 1902, by C. S. Senour

When they gath-er in the hay; For we make good food for cat-tle,
Of our sweets she drinks each day, Mak-ing from us choic-est hon-ey,

So we're use-ful in that way. Clo-ver blos-soms,

Clo-ver blos-soms, Clo-ver blos-soms, Red and white.

POPPIES

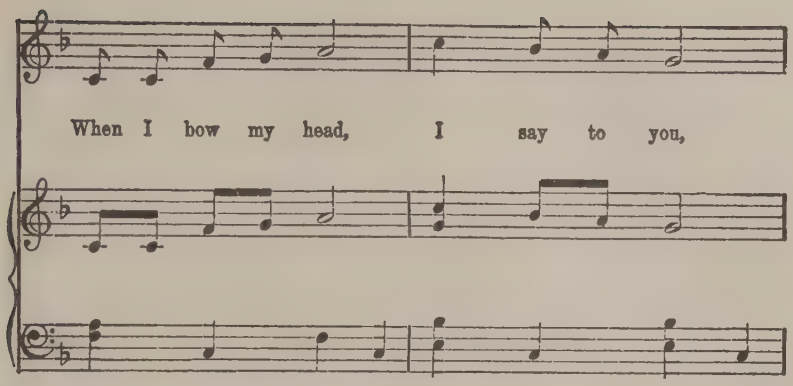
CARO SENOUR

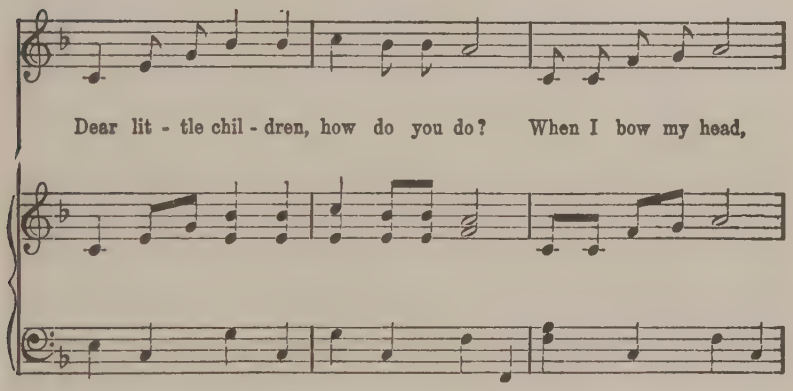
1. Here's a pret - ty pop - py, of a bright red,
2. Thank you, pret - ty pop - py, we are quite well;

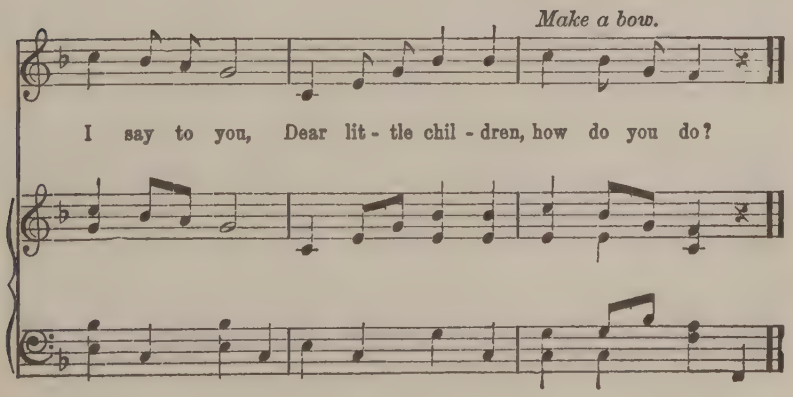
Stand-ing in the sun-shine, in a green bed. Tell us, pret - ty pop - py,
How long have you been here, will you please tell? When you come next sea-son,

for some one said, "Pop-pies are so haught-y," why bow your head?
with your bright red, We'll not have to ask you, why bow your head?

Copyright, 1902, by C. S. Senour


When I bow my head, I say to you,


Dear lit - tle chil - dren, how do you do? When I bow my head,


Make a bow.
I say to you, Dear lit - tle chil - dren, how do you do?

DANDELIONS

CARO SENOUR

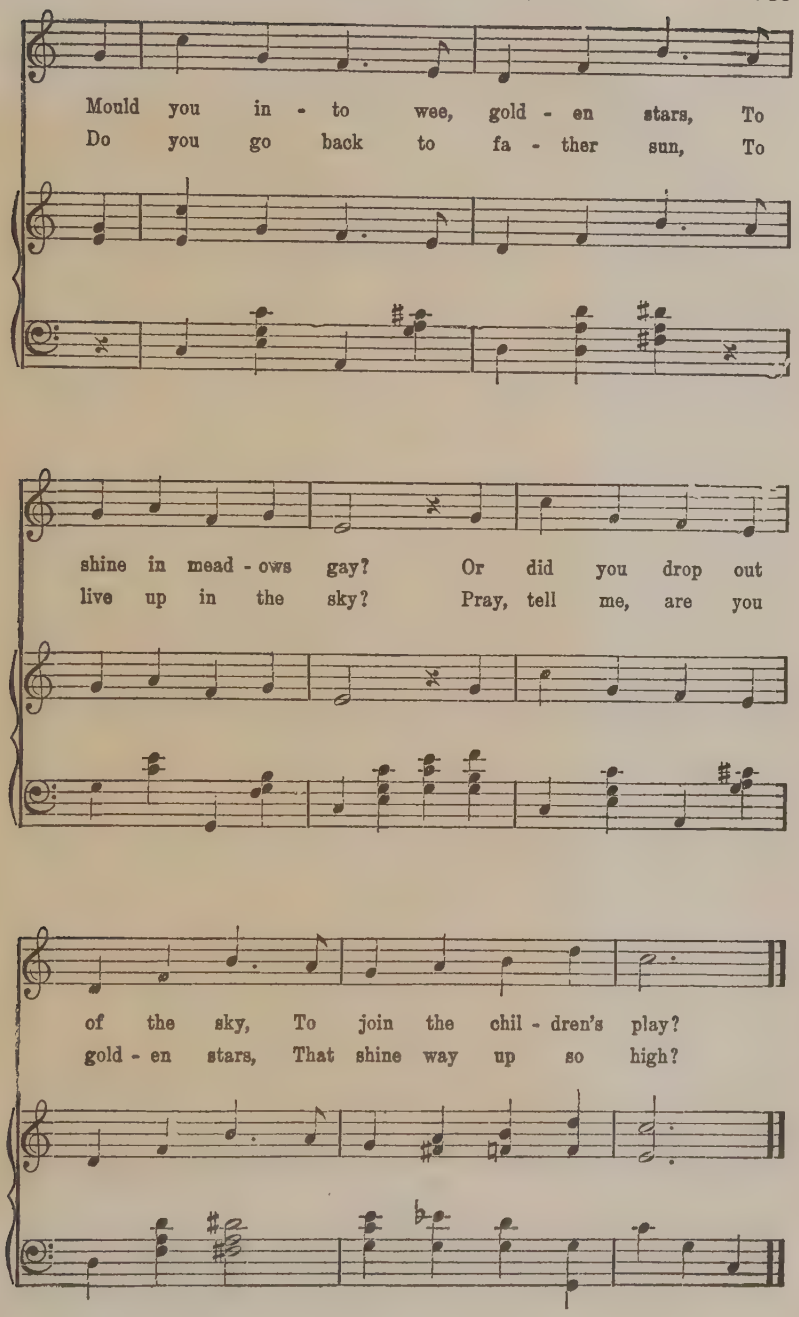
Moderato.

f

1. Oh! tell me, lit - tle
2. Oh! tell me, lit - tle

Dan - de - lions, Did yon - der sun, one day,
Yel - low - heads, The rea - son why you die?

Copyright, 1902, by C. S. Senour


Mould you in - to wee, gold - en stars, To
Do you go back to fa - ther sun, To
shine in mead - ows gay? Or did you drop out
live up in the sky? Pray, tell me, are you
of the sky, To join the chil - dren's play?
gold - en stars, That shine way up so high?

LILY OF THE VALLEY

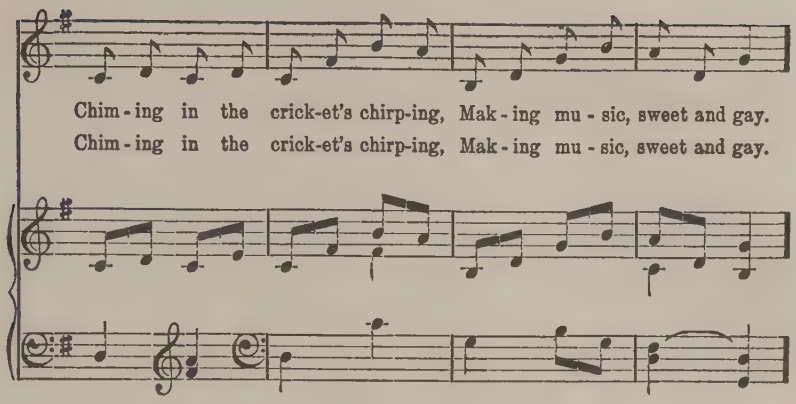
CARO SENOUR

1. Wel-come, lil - ies of the val - ley, Tho'ts of love to us you bring,
2. Le - gend tells, that lit - tle fair - ies, When the nights are still and long,

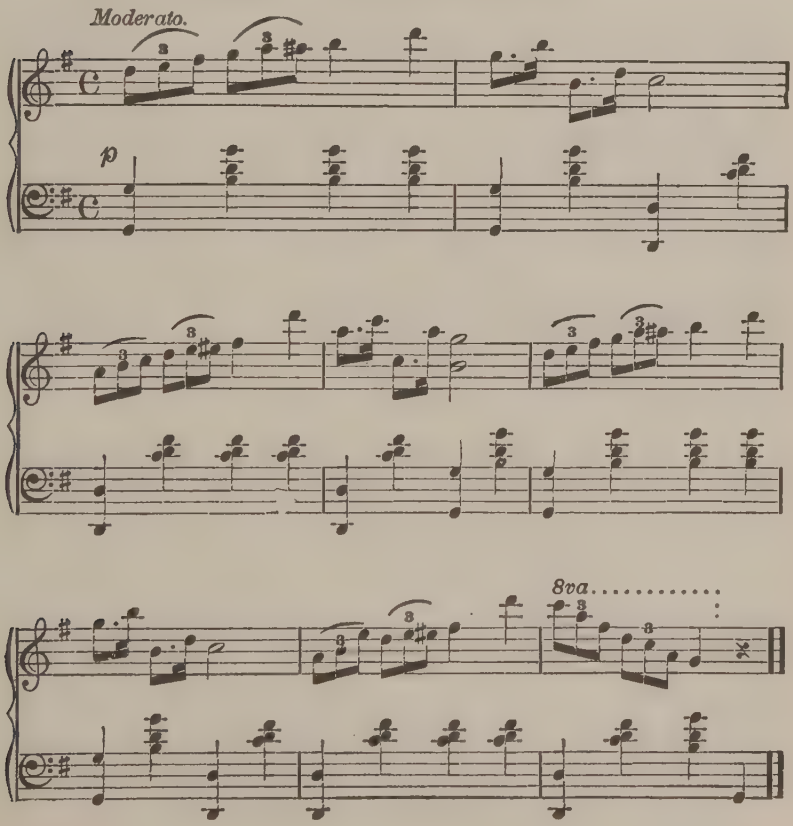
When your wax - en bells peal sweet-ly On the dawn of tran-quil spring.
Dance up - on earth's vel - vet car - pet In the moon-light, with a song.

Swing-ing in the gen - tle breez - es, To the tunes the blue - bells play,
Pranc-ing 'round these ti - ny lil - ies, To the tunes the blue - bells play,

Copyright, 1902, by C. S. Senour



DANCE OF THE FAIRIES. To be played after each verse.



PANSIES

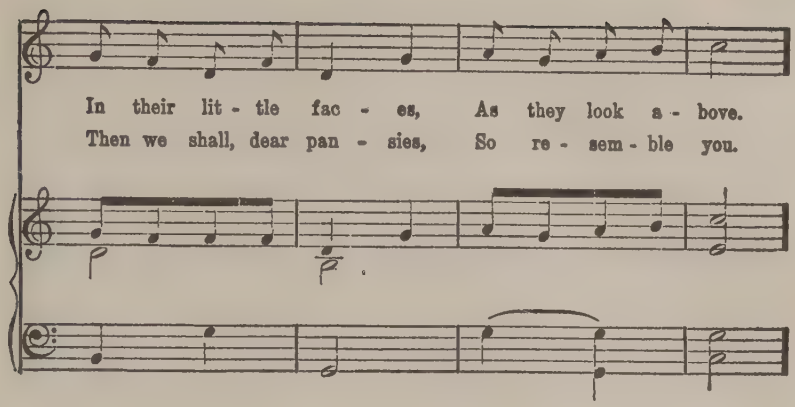
CARO SENOUR

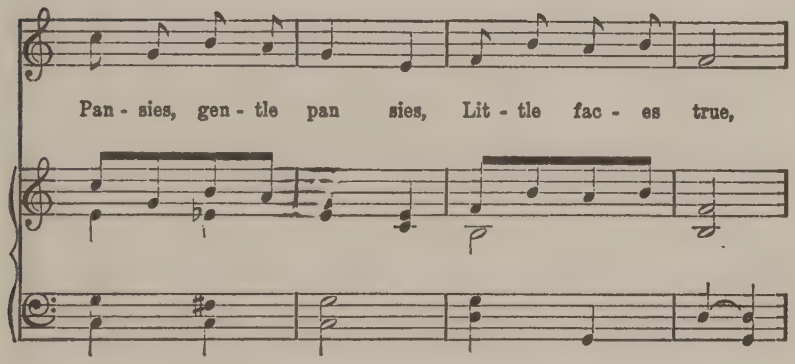
1. See these pret - ty pan - sies, Each a ti - ny face,
2. So we lit - tle chil - dren, To re - sem - ble you,

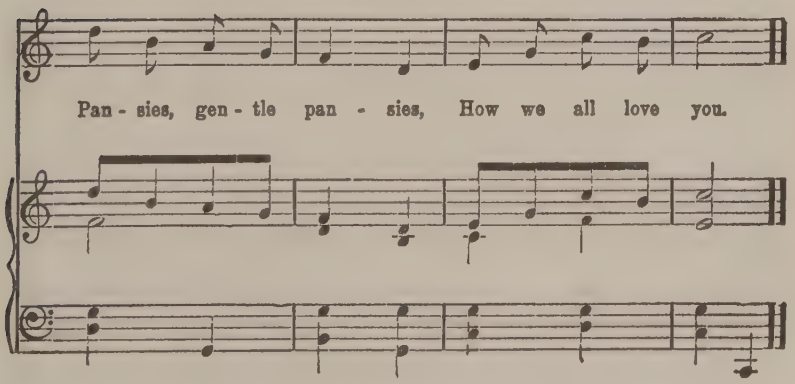
Speak - ing words of kind - ness, Full of lov - ing grace.
Must be pure and gen - tle, Al - ways good and true.

Some are bright - er pan - sies, For they speak more love
Lit - tle deeds of kind - ness We must strive to do,

Copyright, 1902, by C. S. Senour


In their lit - tle fac - es, As they look a - bove.
Then we shall, dear pan - sies, So re - sem - ble you.


Pan - sies, gen - tle pan sies, Lit - tle fac - es true,


Pan - sies, gen - tle pan - sies, How we all love you.

THE NORTH WIND DOTH BLOW

ARTHUR JARRATT

f *f* *mp*

The north wind doth blow, and we shall have snow, And

rall. *mf a tempo.*

what will the rob - in do then, poor thing? He'll sit in a barn, And

rall.

keep him-self warm, And hide his head un - der his wing, poor thing.

LITTLE TODDLEKINS

Words by ELMIA

From FLEIDNER'S Song Book

1. We are but lit - tle Tod - dle - kins, And we are ver - y small;
2. We are but lit - tle Tod - dle - kins, Yet come to school each day,
3. We are but lit - tle Tod - dle - kins, And can't do much, we know,

And yet we can both jump and run, And ver - y sel - dom fall.
And learn to read and write and sing And many a pret - ty play.
But still we think we must be nice, For peo - ple love us so.

LITTLE JACK HORNER

ARTHUR JARRATT

Allegro. *mf*

Lit - tle Jack Hor - ner sat in the cor - ner,

Eat - ing a Christ - mas pie!..... He put in his thumb, and

rall.

pull'd out a plum, And said, "What a good boy am

I, am I!" and said, "What a good boy am I!"

MARY, MARY, QUITE CONTRARY

ARTHUR JARRATT

Allegro moderato.

f

Ma - ry, Ma - ry, quite con - tra - ry; How does your gar - den

mp SOLO.

grow?..... Sil - ver bells and coc - kle shells, And

CHORUS.

mp

col - um - bines all in a row;..... Sil - ver bells and

Accomp.

mf

coc - kle shells, And col - um - bines all in a row.

GAME.—Children to be seated in rows; one stands out to sing the solo, and walks up to each row, imitating watering plants at the words "bells," "shells," or "columbines;" during the solo, the children in the row nearest the singer jump up, anyone jumping up at the wrong time is to take the place of the solo singer.

HICKORY, DICKORY, DOCK

AFTER THE PAINTING BY F. SONDERLAND

Hickory, Dickory, Dock,
The mouse ran up the clock,
The clock struck one,
Down the mouse run,
Hickory, Dickory, Dock!

DICKORY, DICKORY, DOCK

ARTHUR JARRATT

Moderato. *mp*

mf Dick - o - ry, dick - o - ry,

dock! The mouse ran up the clock! The

clock struck one! The mouse ran down! Dick - o - ry, dick - o - ry,

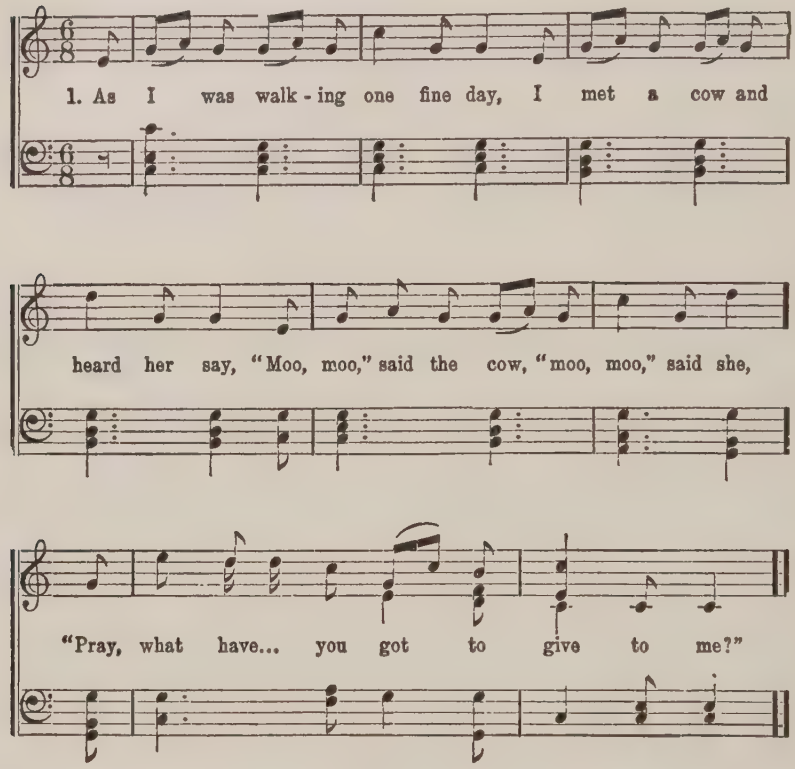
cres.

dick - o - ry, dick - o - ry, dick - o - ry, dick - o - ry, dock!

ACTIONS.—Swing one hand in time, like a pendulum, pausing at "one."

A WALK

Old English words by W. L. R. Tune "Poor Robbin's Maggot."



2 As I was walking that fine day,
I gave that cow some grass and hay,
"Moo, moo," said the cow, "moo, moo," said she,
"Oh! I'm very glad that I met with thee."

3 As I was walking one fine day,
I met a dog and heard him say,
"Bow, wow," said the dog, "bow, wow," said he,
"Pray, what have you got to give to me?"

NOTE.—The cries of animals may be imitated at the end of each verse.

4 As I was walking that fine day,
I gave that dog some bones on a tray,
"Bow, wow," said the dog, "bow, wow," said he,
"Oh, I'm very glad I met with thee."

5 As I was walking one fine day,
I met a cat and heard her say,
"Mew, mew," said the cat, "mew, mew," said she,
"Pray, what have you got to give to me?"

6 As I was walking that fine day,
I gave that cat some curds and whey,
"Mew, mew," said the cat, "mew, mew." said she.
"Oh, I'm very glad I met with thee."

7 As I was walking one fine day,
I met an ass and heard him say,
"He-haw." said the ass, "he-haw," said he.
"Pray, what have you got to give to me?"

8 As I was walking that fine day,
I gave that ass some clover grey,
"He-haw," said the ass, "he-haw," said he,
"Oh, I'm very glad I met with thee."

9 As I was walking one fine day,
I met a pig 'mid my flowers at play,
"Grunt, grunt," said the pig, "grunt, grunt," said he.
"Pray, what have you got to give to me?"

10 As I was walking that fine day,
I gave pig the stick and sent him away,
"Squeak, squeak," said the Pig, "squeak, squeak," said he,
"Oh, I'm very grieved I met with thee."

PRETTY PIGEON

From the German of ANDREÄ
Translated by ELMIA

1. Pret - ty pi - geon on the roof, Do not hold thy - self a - loof; Ev - er walk - ing to and fro, Ver - y state - ly, ver - y slow; Show to me thy pur - ple wing, I'll give thee corn, thou pret - ty thing; Now pi - geon, come, I love thee so.

2. Pret - ty pus - sy, white and grey, Let me stroke thee, dear, I pray; Let me kiss thee once or twice, Thou wilt find it ver - y nice; Milk I'll give thee in a cup, And in my lap I'll take thee up; Now pus - sy, come, I love thee so.

pp rall.

ACTIONS.—1st. VERSE—Imitate a Pigeon's walk.
2d. VERSE—Imitate lifting and stroking a Cat.

RIDE A COCK-HORSE

ARTHUR JARRATT

Allegretto.

Ride a cock-horse to Ban-bur-y Cross, To see an old la-dy ride

on a white horse;* Rings on her fin-gers, and bells on her toes,*

She shall have mu-sic wher-ev-er she goes;* Rings on her fin-gers, and

bells on her toes,* She shall have mu-sic wher-ev-er she goes.

ACTIONS.—Point to fingers and toes. Sit down, and whilst nursing one leg, swing it up and down in time to the music; at mark *, click twice with the tongue.

BUSY BEE

Words and Music by Ione

1. I'm a lit - tle bus - y bee, Roaming in the clo - ver;
2. I'm a lit - tle bus - y bee, In the mead - ows roam - ing;
3. When the morn-ing dries the dew From the bloom - ing clo - ver,

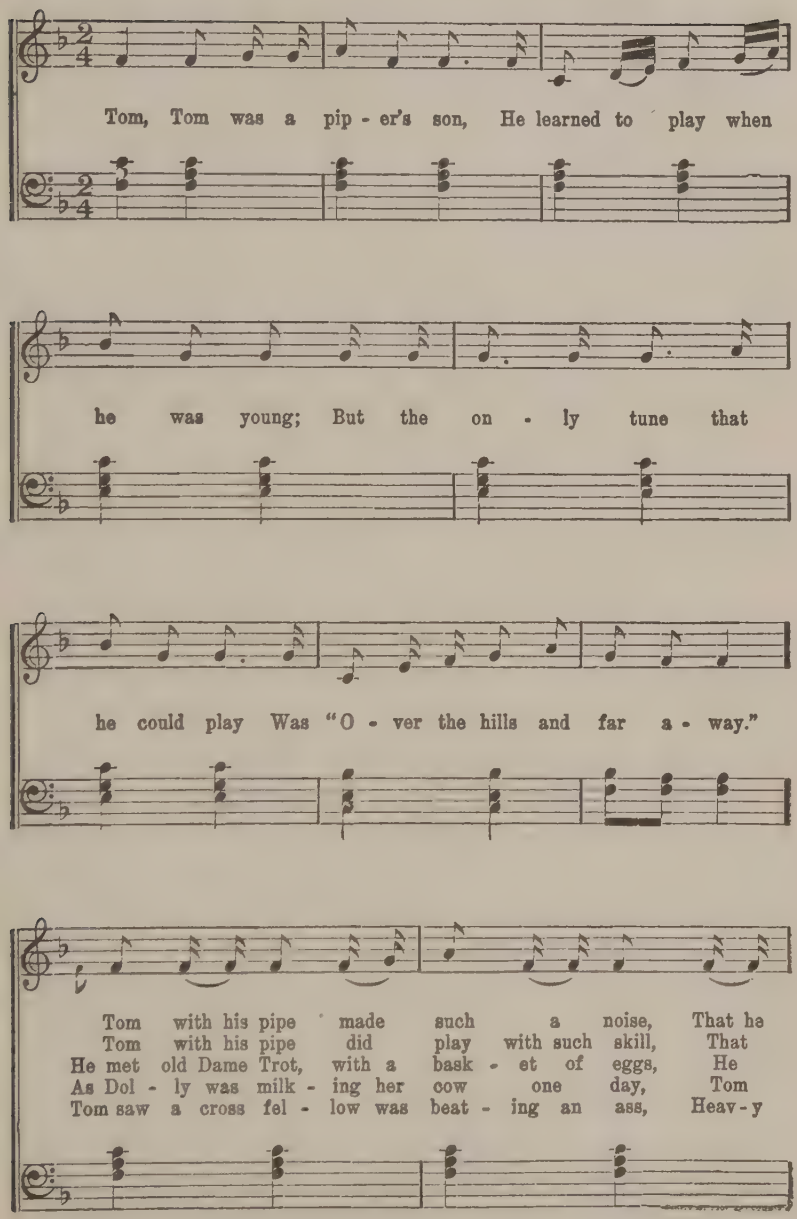
Here I go, there I go, All the mead - ows o - ver.
All the day, bright and gay, Where the flow'rs are bloom - ing.
Off I wing, sweets to bring, Till the day is o - ver.

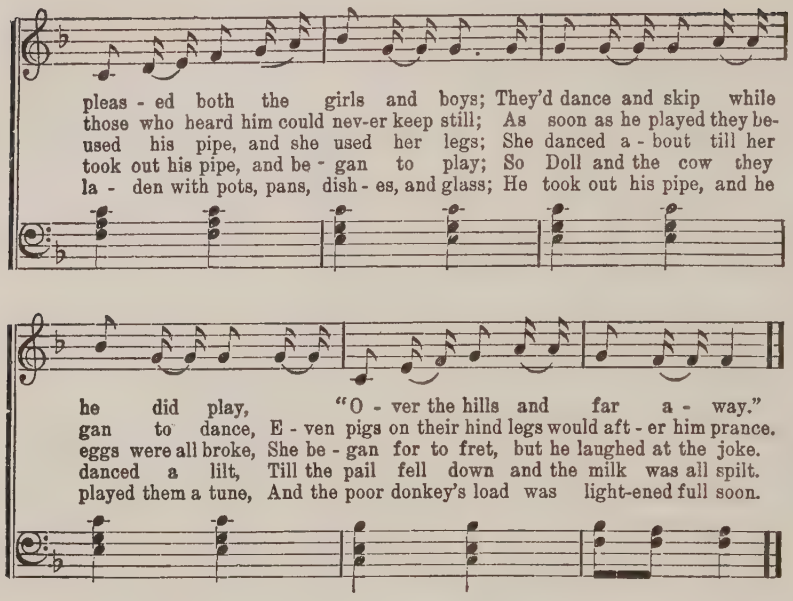
Chorus.

Don't you hear me sing - ing so, Z - z - z - z,

Sing - ing, sing - ing, sing - ing so, Z - z - z - z.

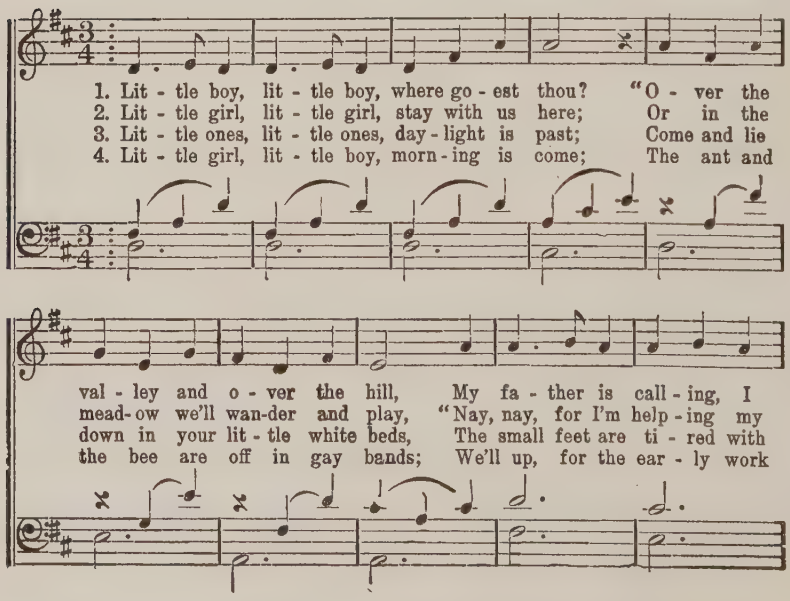
TOM, THE PIPER'S SON





THE MILLER'S LITTLE CHILDREN

C. Carr Moseley



can - not stay now, He works all day in the old stone mill."
moth - er, so dear, She's wait - ing me now, and I must a - way."
run - ning so fast, And nod - ding, nid nod - ding are two small heads.
quick - ly is done, And work be - ing o - ver, we'll all clap hands.

Here move hands or head.

mf

Round, round, with - out re - pose, Round, round, the
Scrub, rub, from left to right, Sweep, dust, till
Nod, nod, on each small breast, Nod, nod, so
Ha! ha! our work is o'er, Ha! ha! clap

f

mill - wheel goes; Round, round, with - out re -
all is bright; Scrub, rub, from left to
off to rest; Nod, nod, on each small
hands once more; Ha! ha! our work is

pose, Round and round the mill - wheel goes.
right, Sweep and dust till all is bright.
breast, Nid, nid, nod-ding, so off to rest.
o'er, Mer - ri - ly we'll clap hands once more.

TROTTING, RUNNING AND HIGH STEPPING HORSES

In the following rhythm three different movements are combined into one, and if the exercise is rightly used, should be of great value. The first twelve measures are for the trotting horses, and should represent this movement as nearly as possible. First the step should be taken with the right foot leading, the body very relaxed, the arm and head swinging easily. If it accentuates the movement to let the right arm strike the right leg each time, do so, and, of course, when the left foot leads, the left arm will strike the left leg. It will be best to play the entire twelve measures through, letting the right foot lead, then repeat, using the left foot. Most of the weight of the body should be on the same side, with the foot leading, and the body should also be turned slightly to the right, or left, in the direction of the foot which is leading.

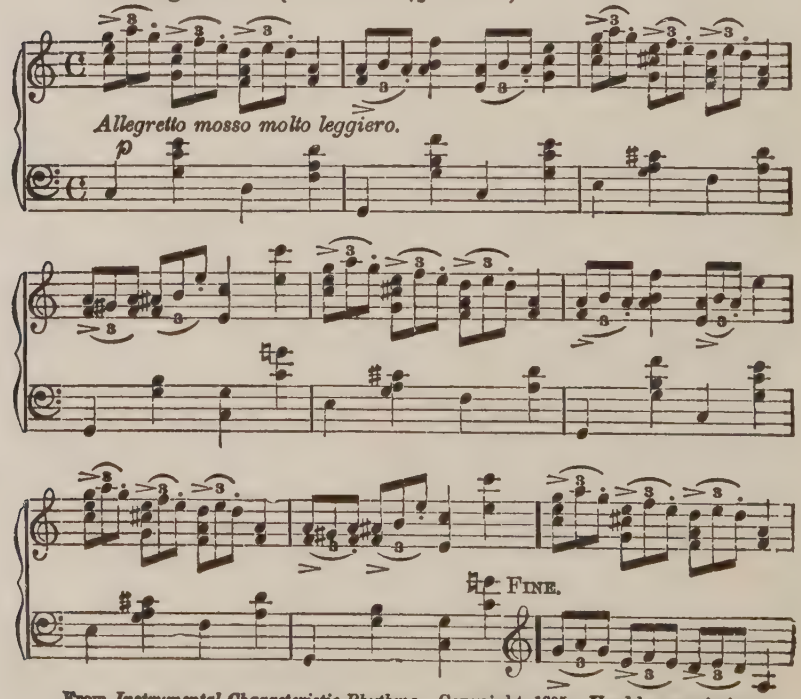
In the running music following, the simple running step is taken.

In the exercise for high stepping horses, the head and body are held very erect, the back strong and straight, while, as each note is played, the legs are raised alternately, right leg first, bending and raising as high as possible, thus the muscles of the thigh, leg and hip are brought into play. The lower leg, in raising, should not be at right angles with the body, but rather as near straight as possible, the knee being level with the hip and foot, pointed toe downward, so that the ball of the foot will touch before the heel. Once trying this exercise will not make perfect, but the real benefit will come only after many attempts, and it will be seen that the exercise is a fascinating one to children.

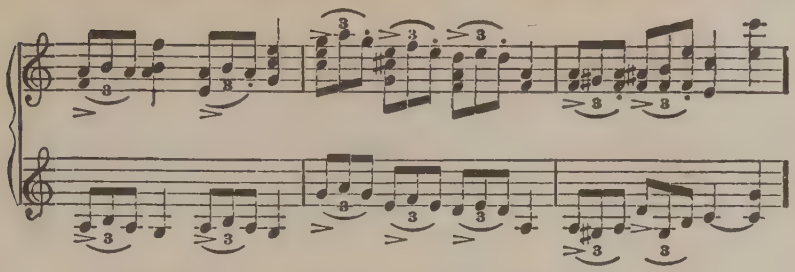
It will be found quite difficult to keep one's poise, but the control which is gained through the practice of the exercise is very helpful. The correct standing and walking position should be spoken of, stepping first upon the ball of the foot, then upon the heel.

CLARA LOUISE ANDERSON

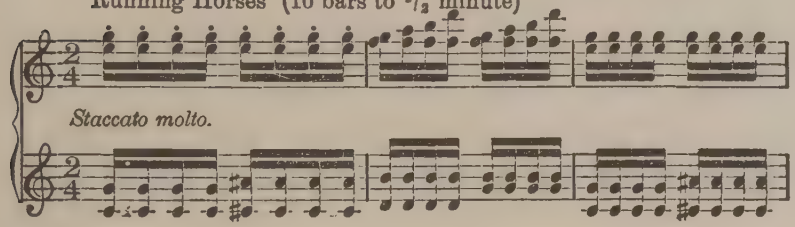
Trotting Horses (16 bars to 1/2 minute)

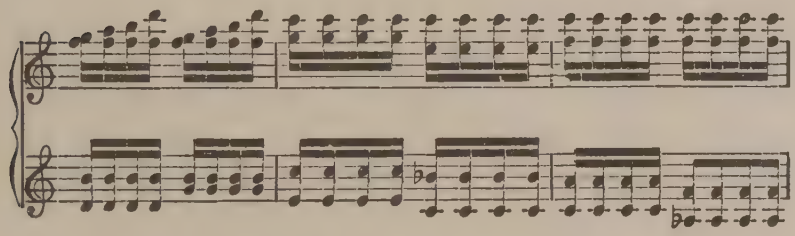


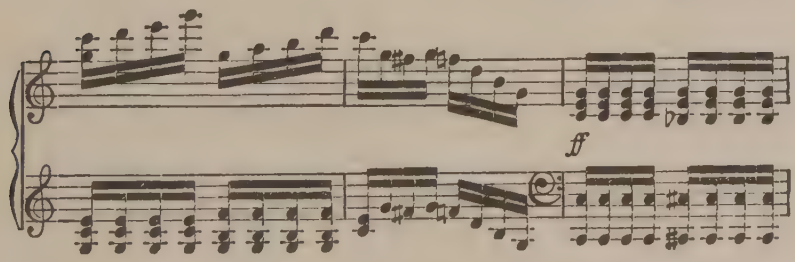
From *Instrumental Characteristic Rhythms.* Copyright, 1905. Used by permission.

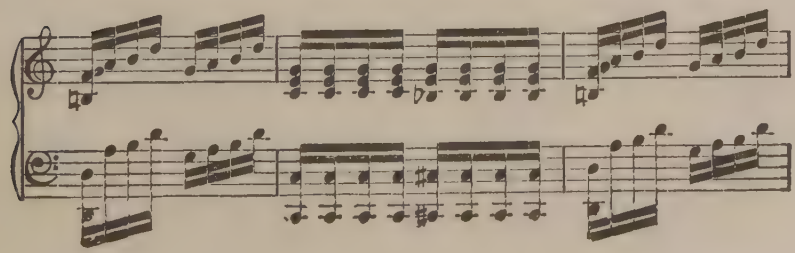


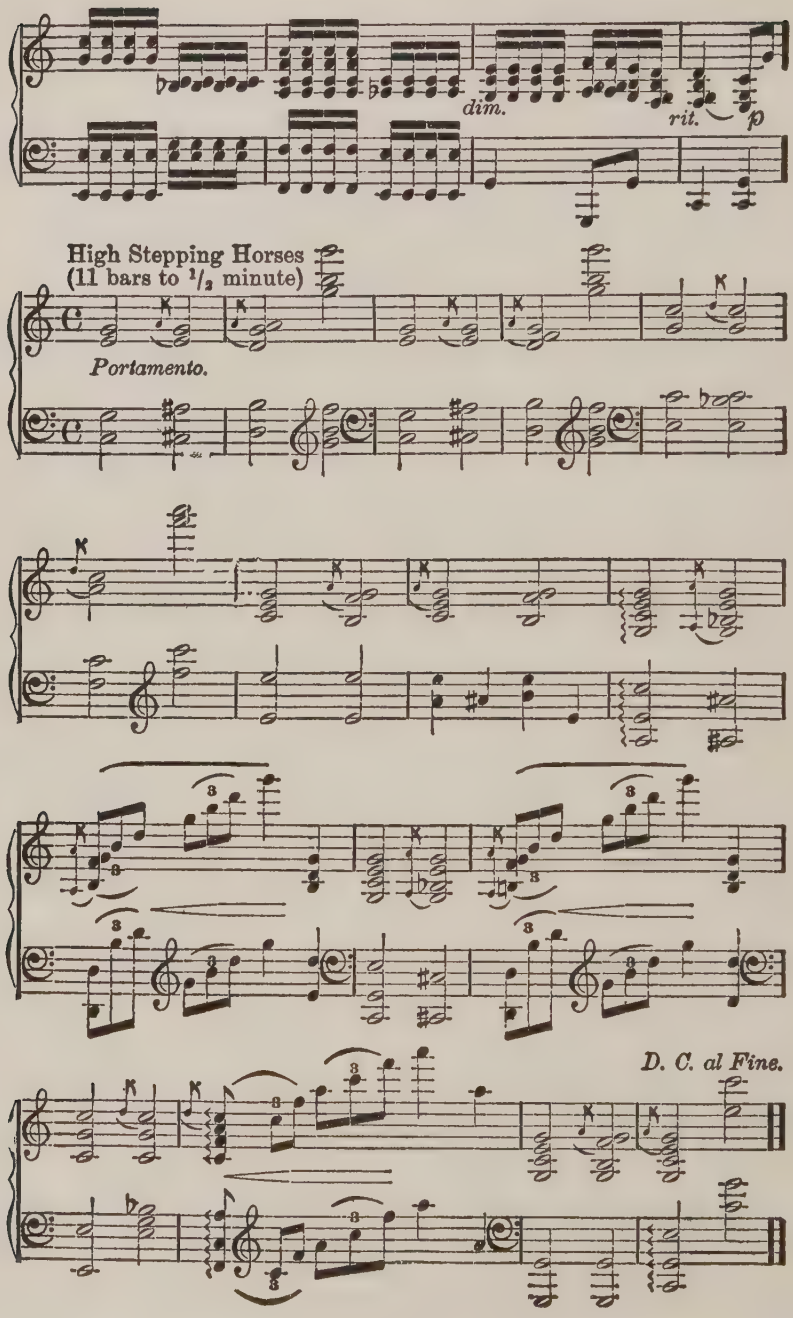
Running Horses (16 bars to 1/2 minute)





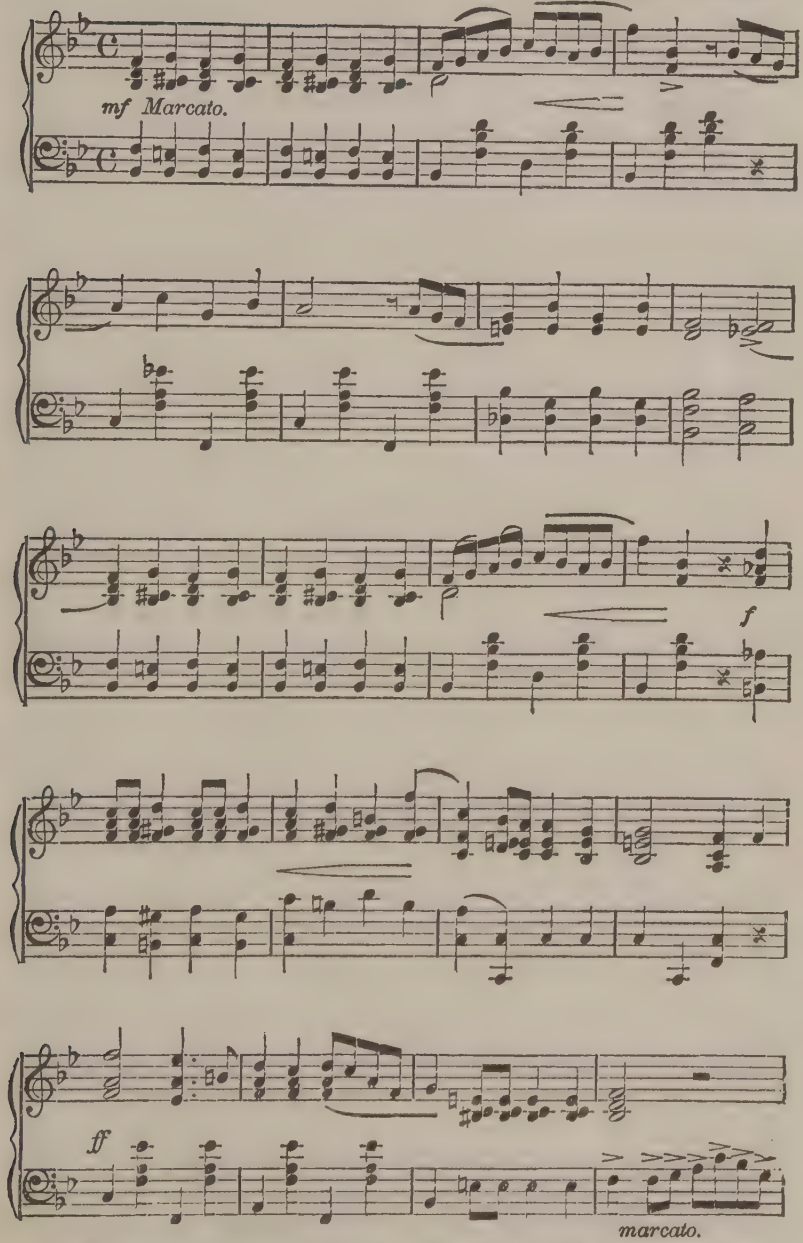




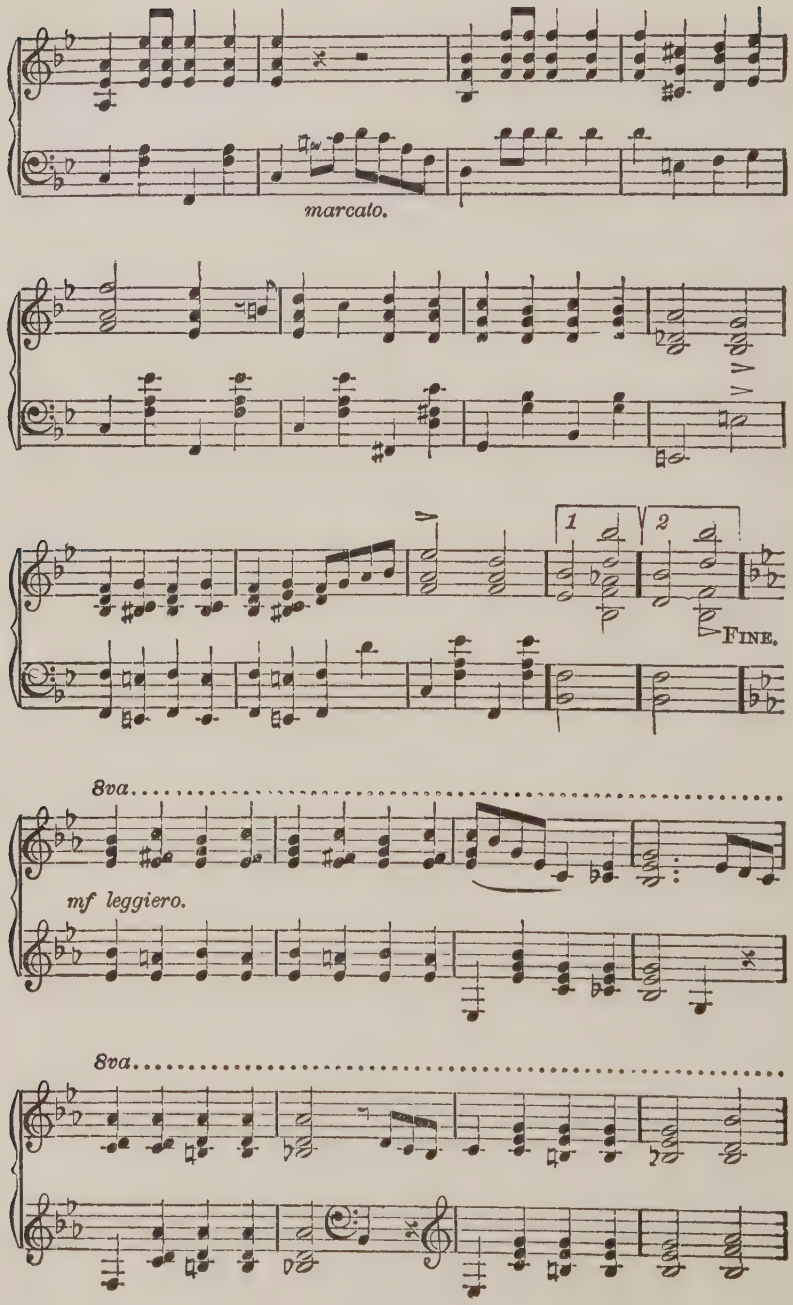

dim.
rit.
p
High Stepping Horses
(11 bars to 1/2 minute)
Portamento.
D. C. al Fine.

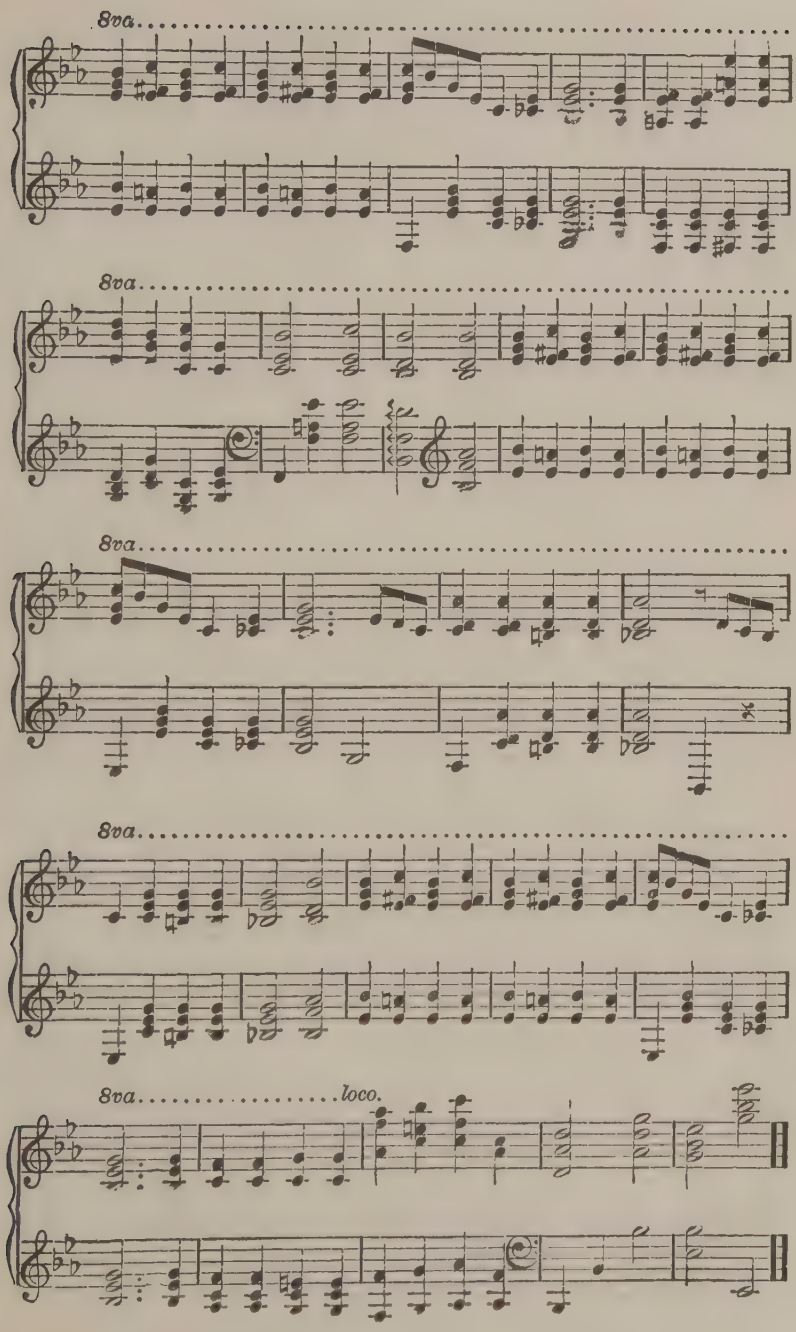
MARCH IN B♭ MAJOR

CLARA LOUISE ANDERSON



From *Instrumental Characteristic Rhythms*. Copyright, 1905. Used by permission.


marcato.
1
2
FINE.
8va
mf leggiero.
8va

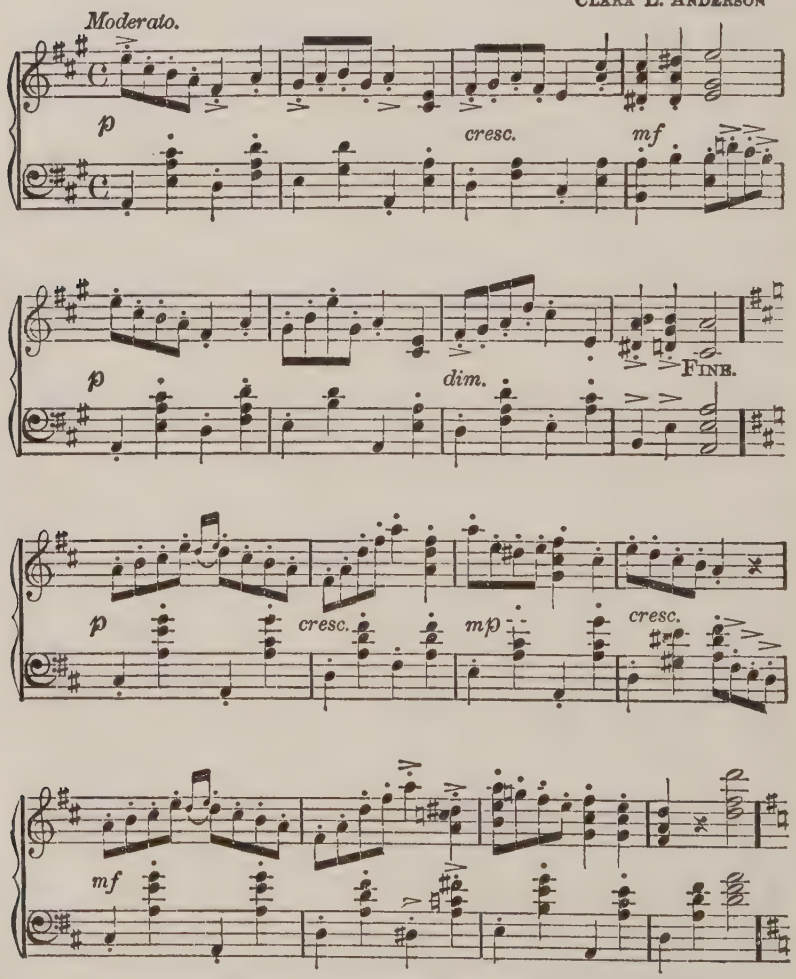

8va
8va
8va
8va
8va
loco.

RAIN DROPS

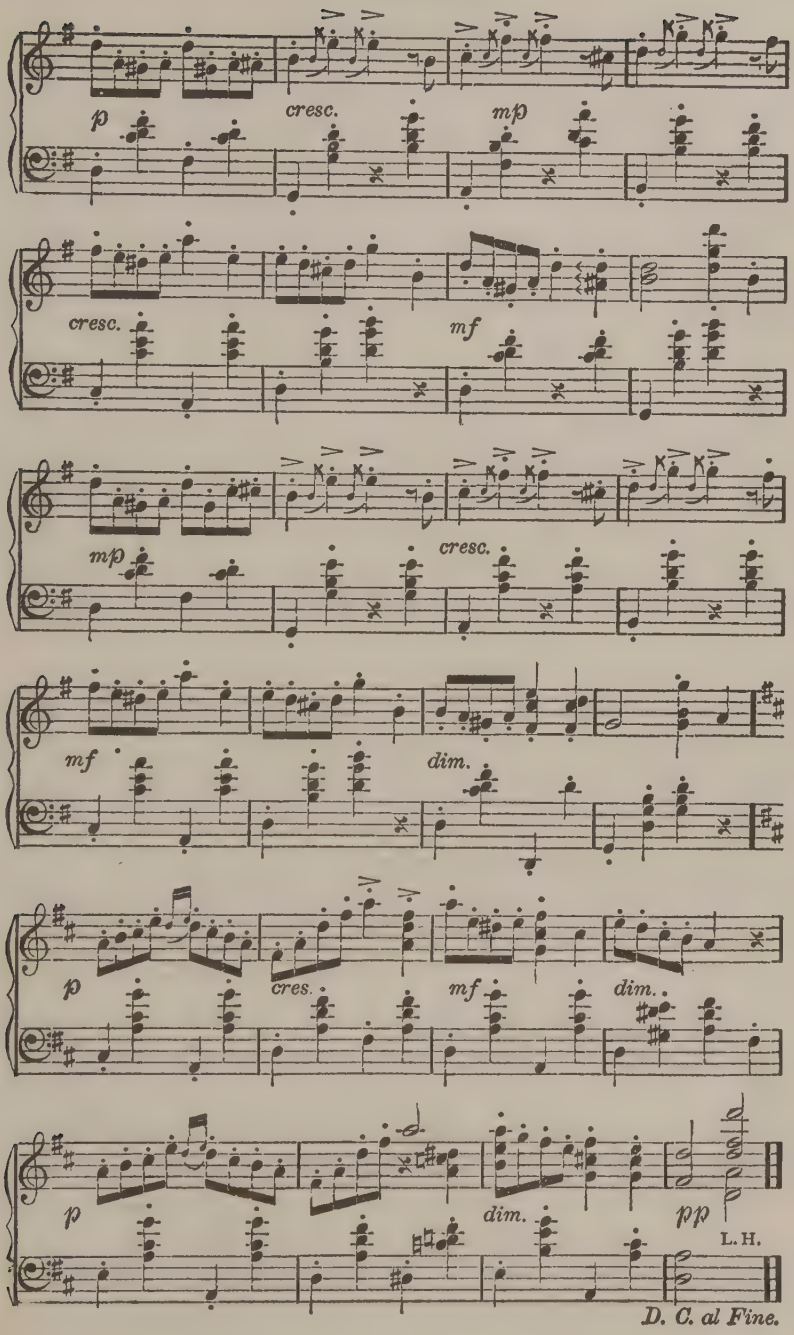
In executing this composition, the greatest precision and delicacy of touch is necessary. The time must be perfect throughout the piece. The rhythm naturally is disconnected, and each note should stand out alone, clear and distinct.

To represent the pattering of rain-drops, the little feet must be guided by the pattering of the musical theme, and for this effect a light wrist staccato must be used. The gradation of tone, growing louder or softer will indicate to the children the force of rain, and by this they will cultivate a quick perception for tone quality

CLARA L. ANDERSON



From *Instrumental Characteristic Rhythms.* Copyright, 1896, by C. L. Anderson. Used by permission.


p
cresc.
mp
cresc.
mf
mp
cresc.
mf
dim.
p
cres.
mf
dim.
p
dim.
pp
L. H.
D. C. al Fine.

MORNING SONG

ROBERT SCHUMANN

Moderato.

p non legato.

(a)

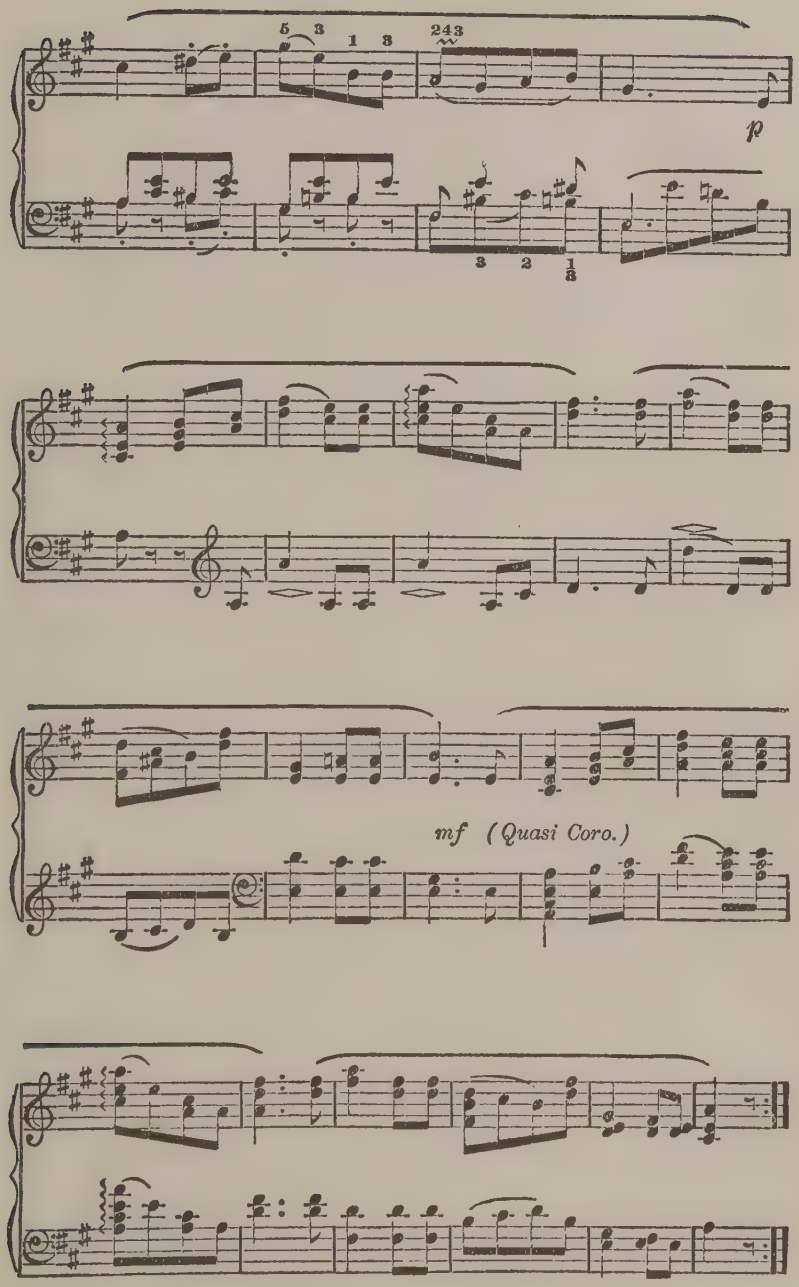
mf (*Quasi Coro.*)

p

p

(a) *Non legato* here means simply a lightly detached movement.

By permission from *Music for the Child World*, by Mari Ruel Hofer.
Copyright, 1900, by C. F. Summy Co.


5 3 1 3
243
p
3 2 1 3
mf (Quasi Coro.)

MORNING MOOD

Abridged

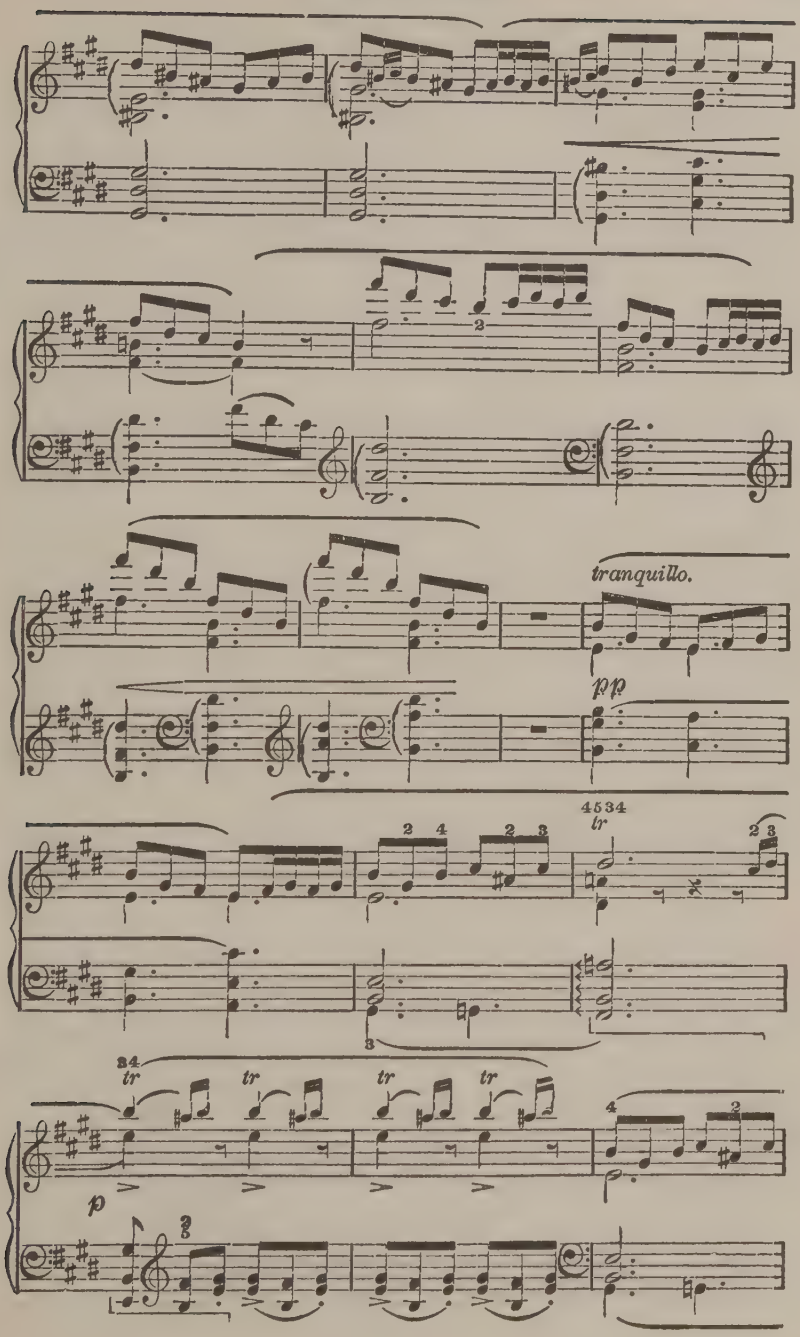
EDWARD GRIEG

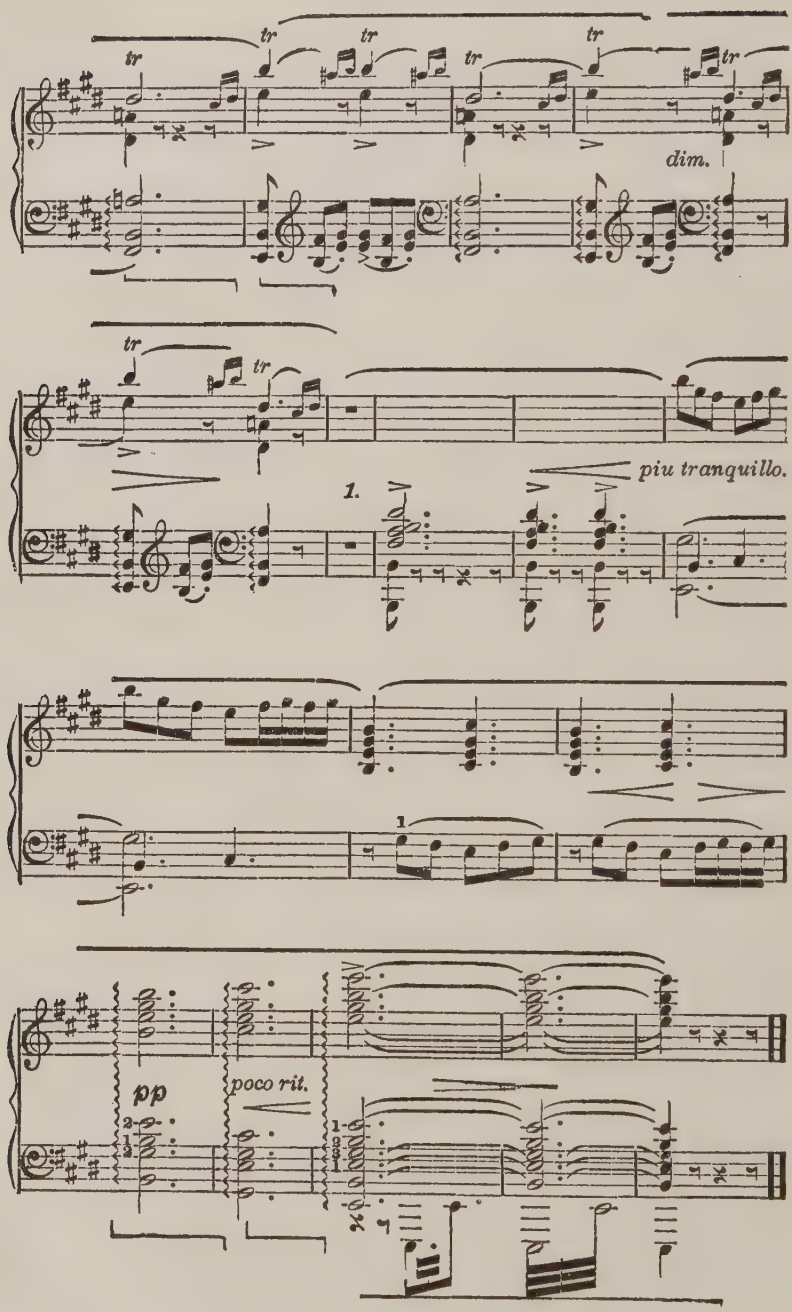
Allegretto pastorale (♩ = 60.)

p dolce.

Ped.

By permission from *Music for the Child World*, by Mari Ruel Hofer.
Copyright, 1900, by C. F. Summy Co.


tranquillo.
pp
tr
p


tr
dim.
piu tranquillo.
1.
pp
poco rit.

DANCE OF THE FROST ELVES

In Frost-land live the Giants bold,
And Pixies keen, who make the cold;
They freeze the earth and bind the streams
While you and I are deep in dreams

EDWARD GRIEG, Op. 12, No. 4.

Molto Allegro e sempre staccato. (a)

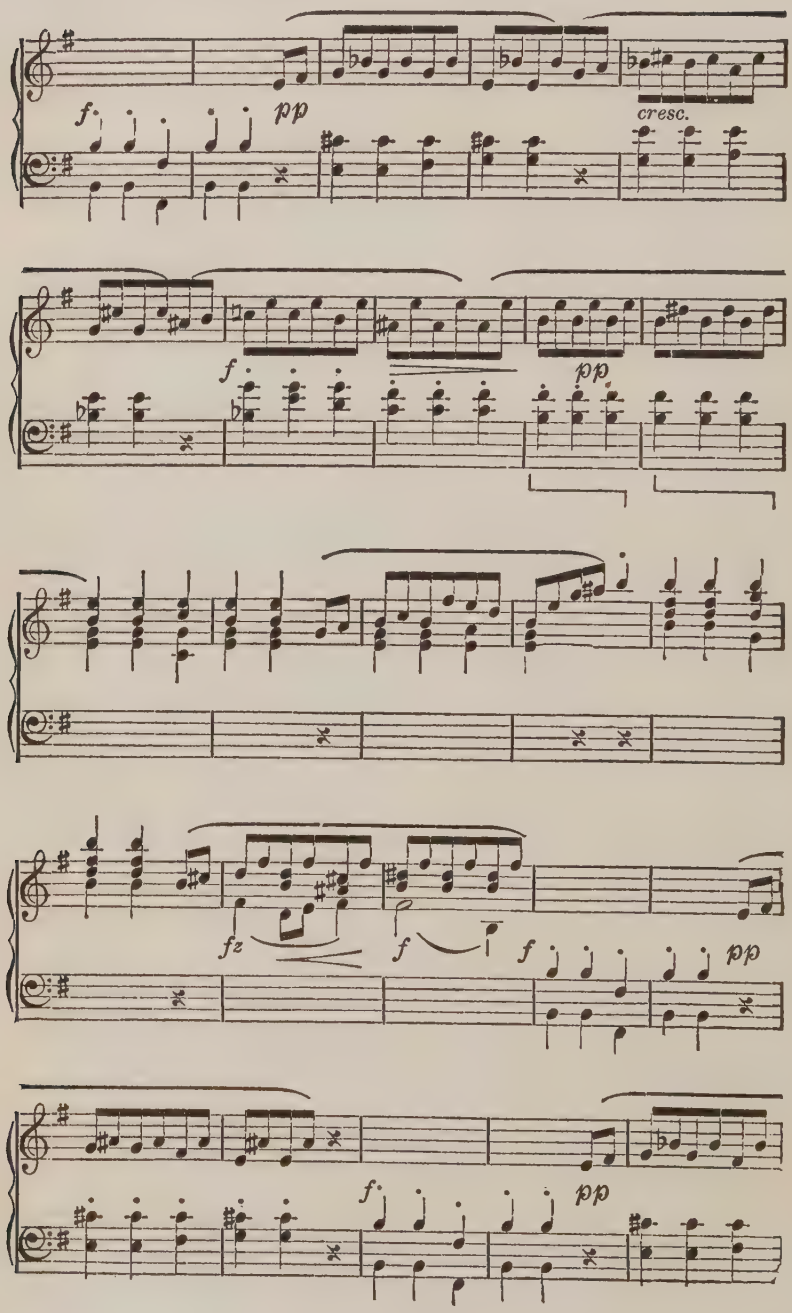
pp

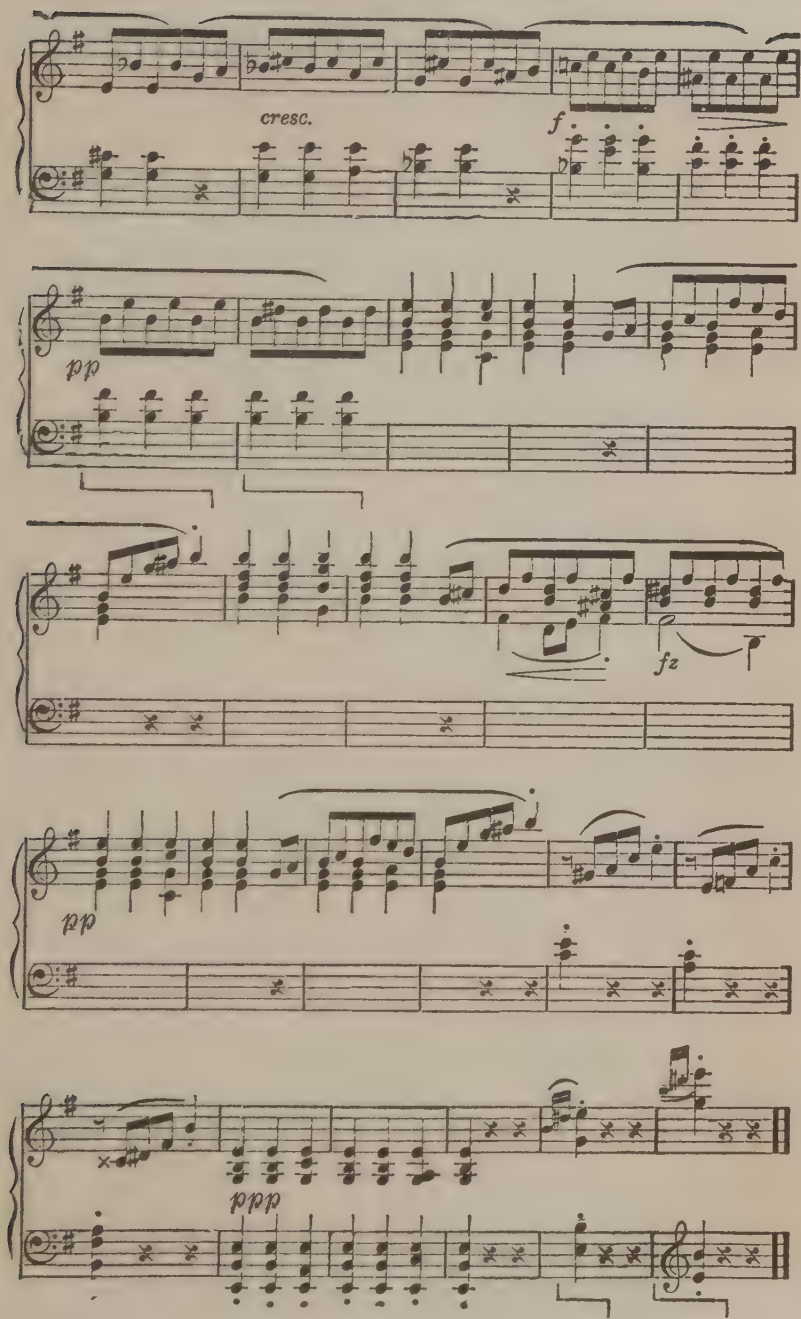
fz *pp*

fz *ff* *pp*

Sempre staccato refers to all the accompaniment.

By permission from *Music for the Child World*, by Mari Ruel Hofer
Copyright, 1900 by C. F. Summy Co

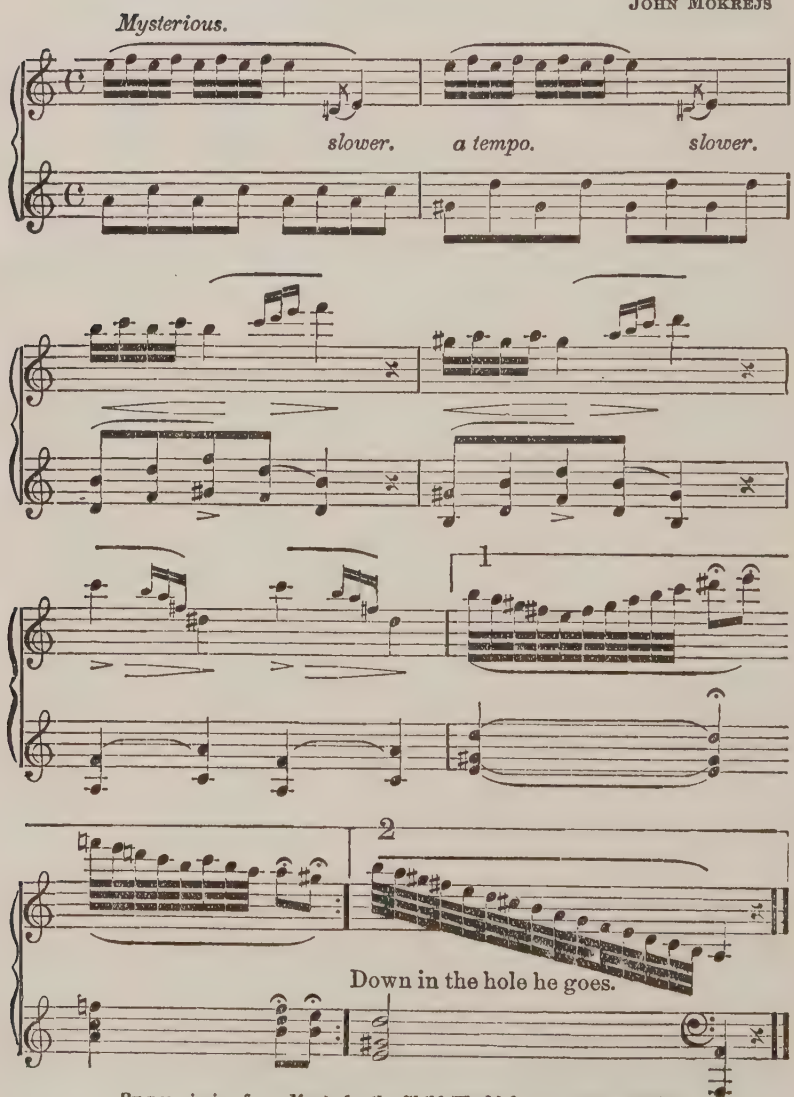

f
pp
cresc.
f
pp
fz
f
f
pp
f
pp


cresc.
f
pp
fz
pp
ppp

A FIELD MOUSE

The city mouse lives in a house
The garden mouse lives in a bower;
He's friendly with the frogs and toads
And sees the pretty plants in flower.—*Christina Rossetti*

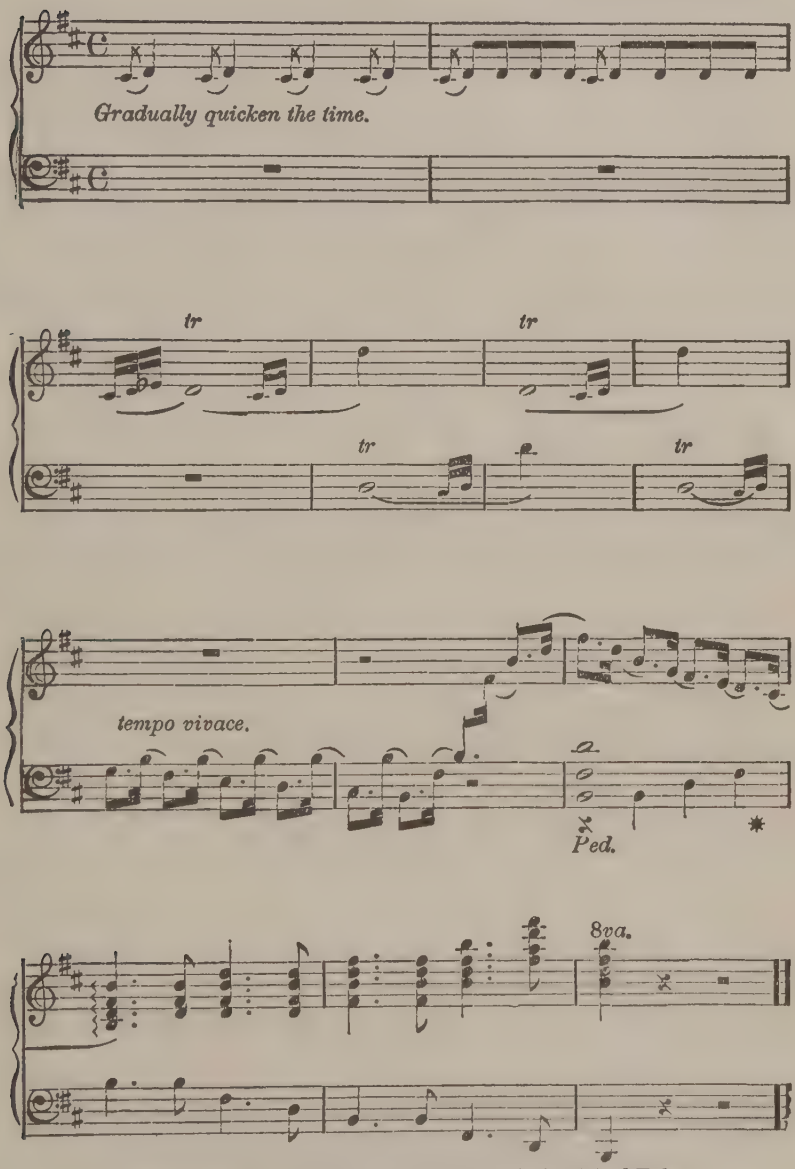
JOHN MOKREJS



By permission from *Music for the Child World*, by Mari Ruel Hofer.
Copyright, 1900, by C. F. Summy Co.

THE FROGS

Arr. by A. C. Graham



By permission from *Music for the Child World*, by Mari Ruel Hofer.
Copyright, 1900, by C. F. Summy Co.

SPRING'S AWAKENING

Spring is calling, spring is calling,
Bud and seedlet upward creep;
Birds are coming, brooklets running,
Nature's helpers—wake from sleep.

Bright and cheerful. EUGEN GAYRHOS

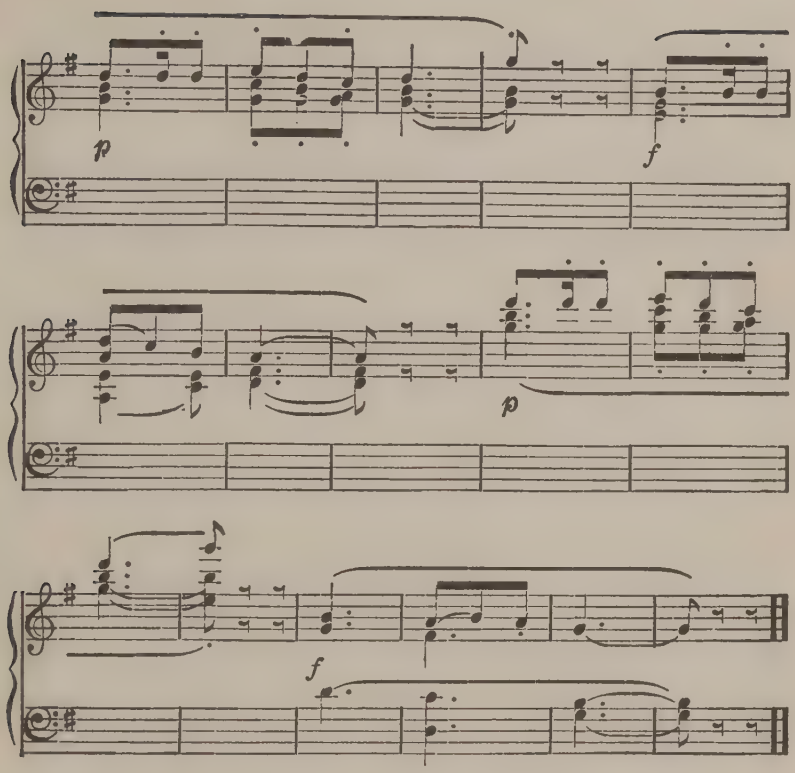
p

p

pp

cresc. ..... *f* *rit.*

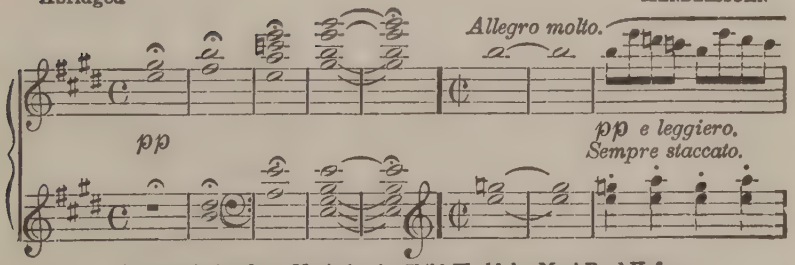
By permission from *Music for the Child World*, by Mari Ruel Hofer.
Copyright, 1900, by C. F. Summy Co.



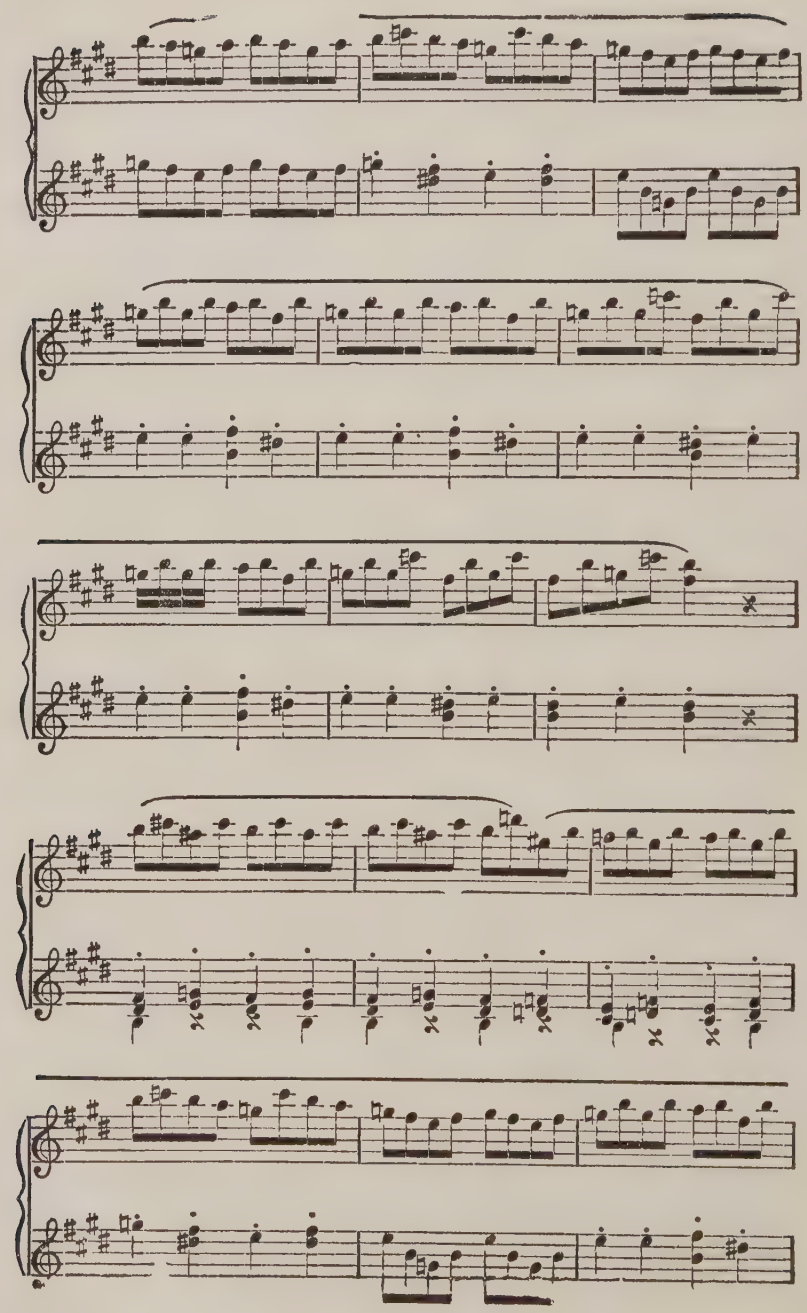
THE RAINDROPS

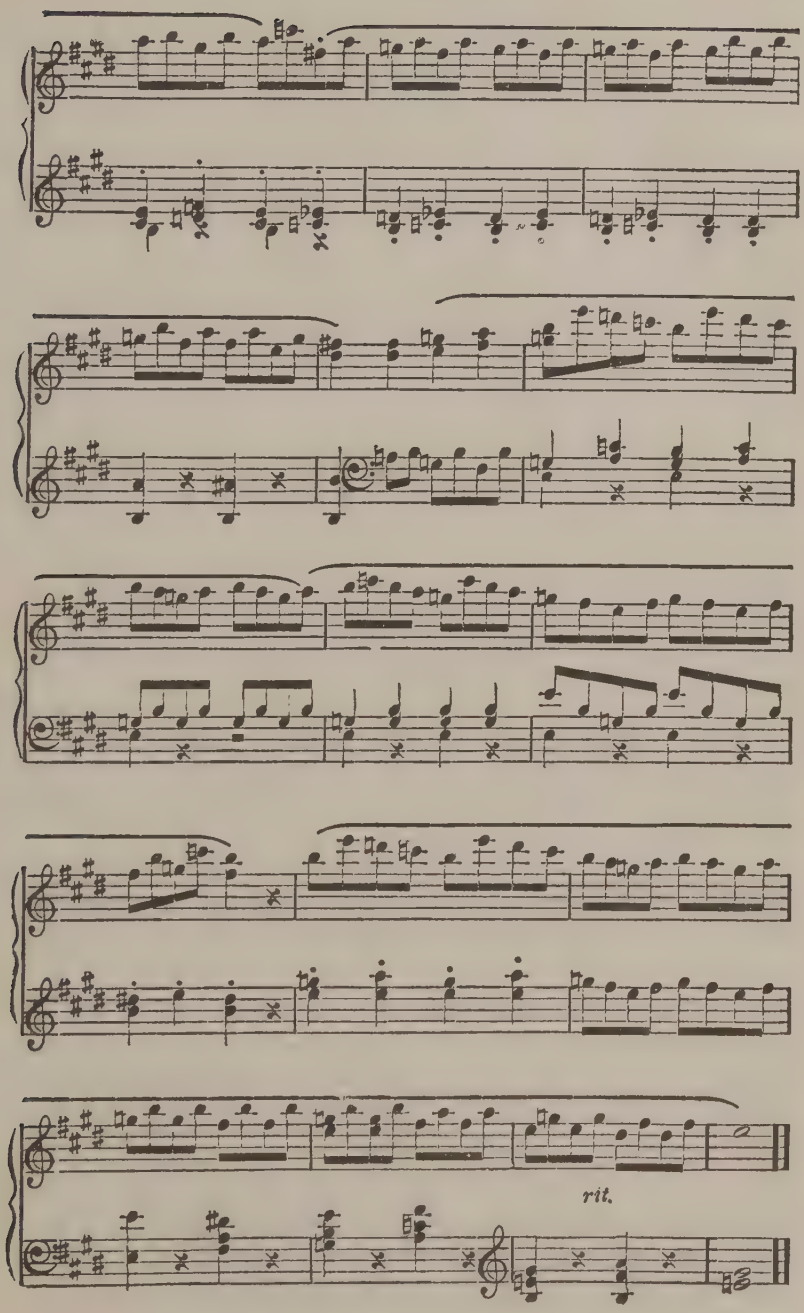
Down the little drops patter,
Making a musical clatter;
  Out of the clouds they throng,
Freshness of heaven they scatter,
  Little dark rootlets among.—*Lucy Larcom*

Abridged **MENDELSSOHN**



By permission from *Music for the Child World*, by Marl Ruel Hofer.
Copyright, 1900, by C. F. Summy Co.

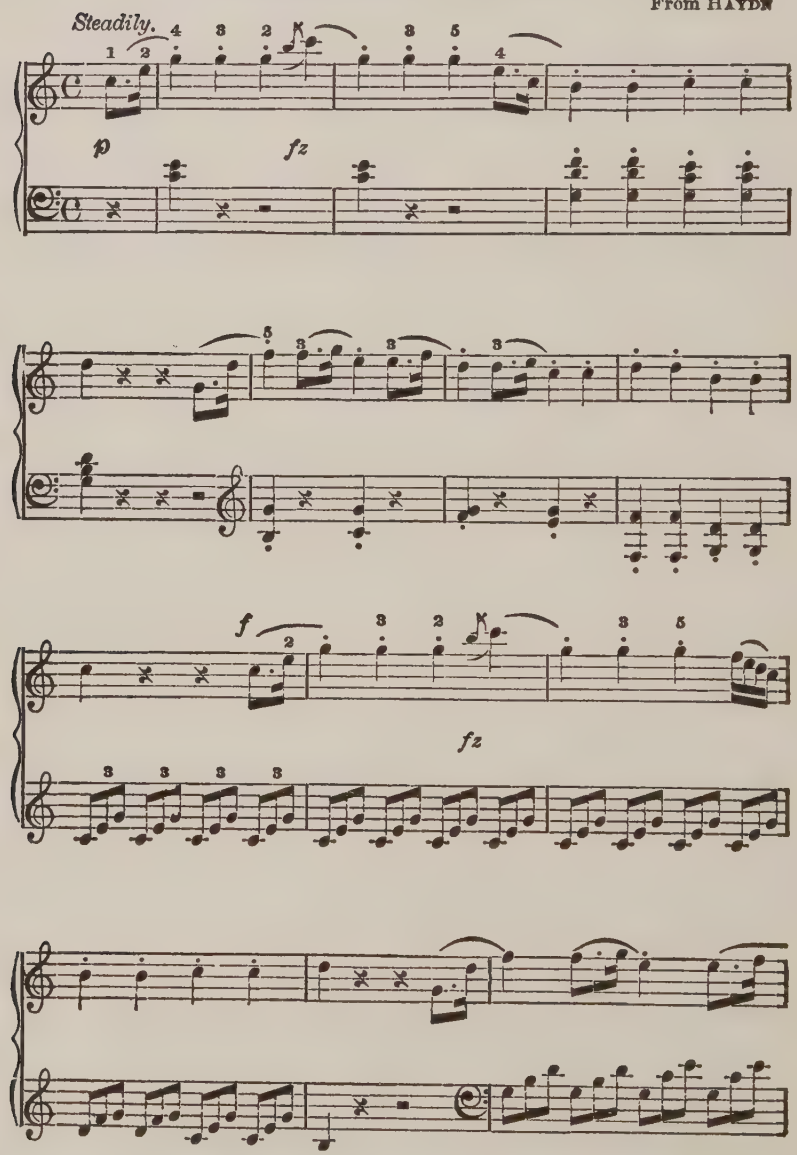



rit.

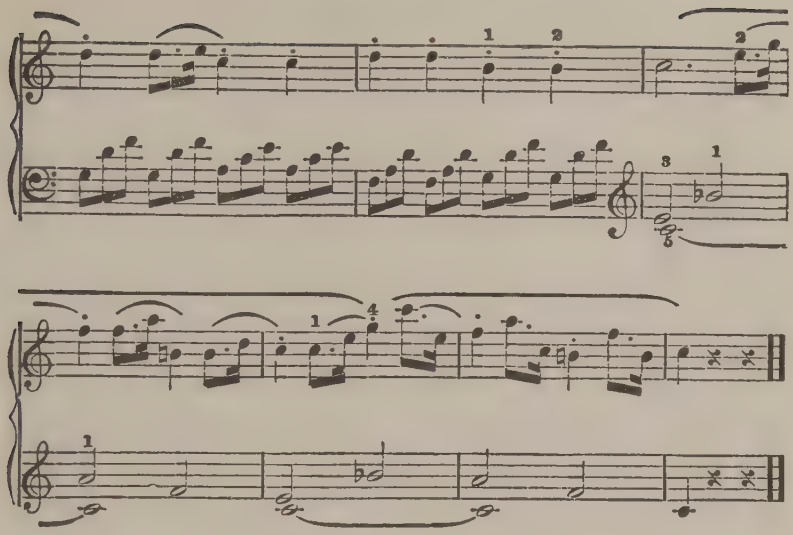
CARPENTER THEME

"Mid shavings and sawdust and hammer blows
A wonderful building grows and grows."

From HAYDN



By permission from *Music for the Child World*, by Mari Ruel Hofer.
Copyright, 1900, by C. F. Summy Co.



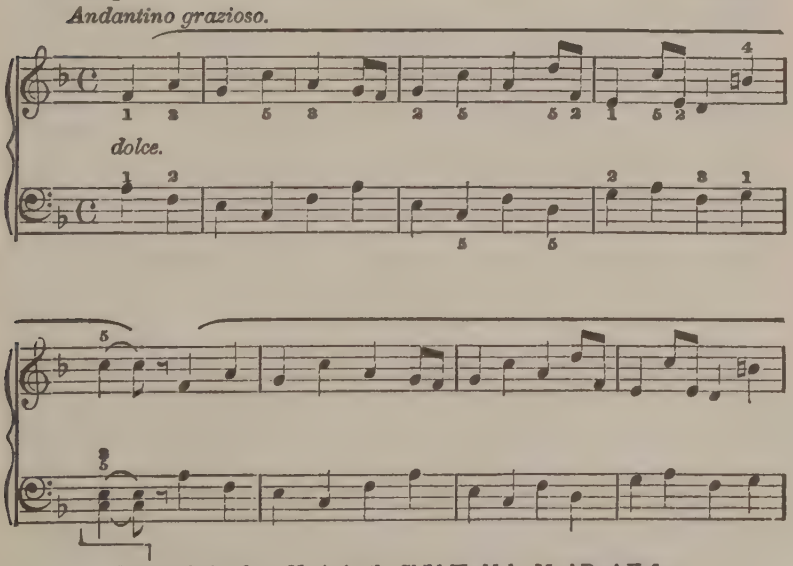
HARMONIOUS BLACKSMITH

Cling! clang! hear the anvil ringing,
Cling! this song 'tis ever singing.

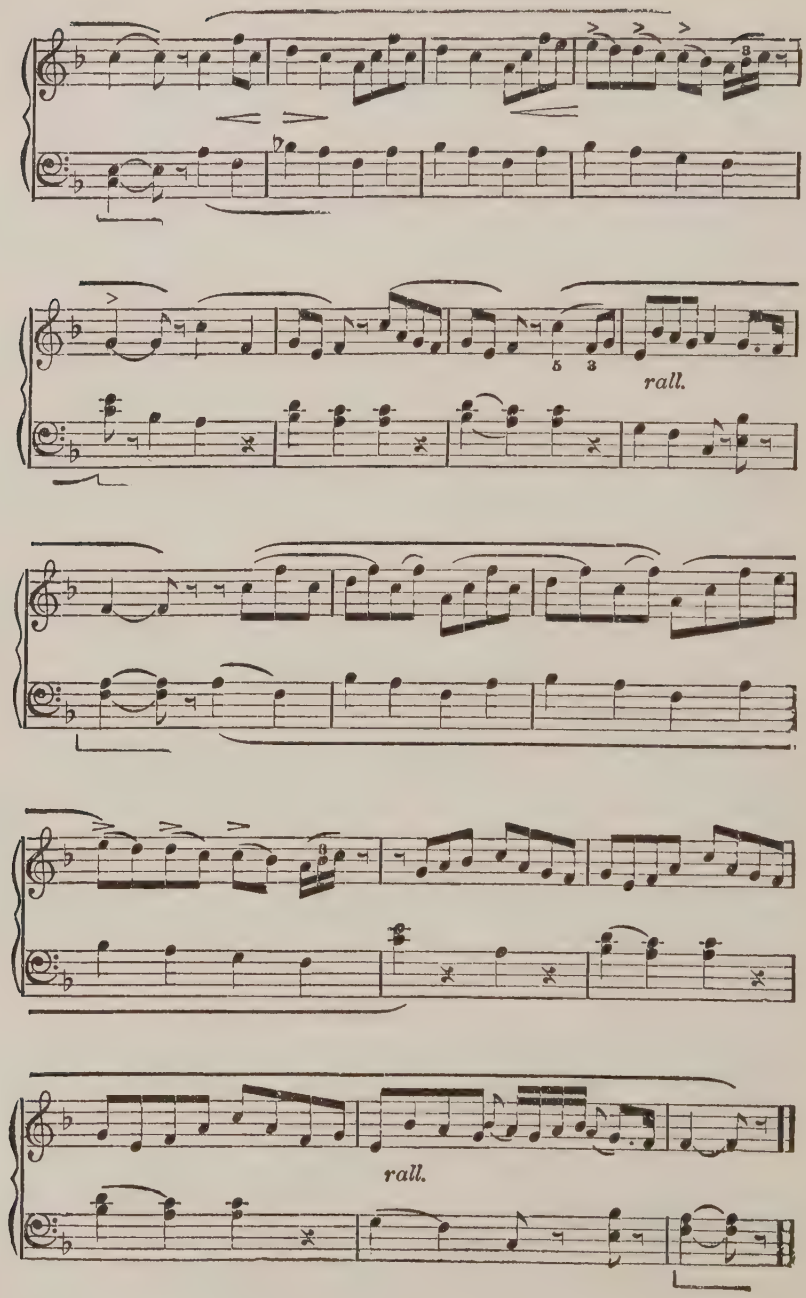
Abridged

G. F. HÄNDEL

Andantino grazioso.



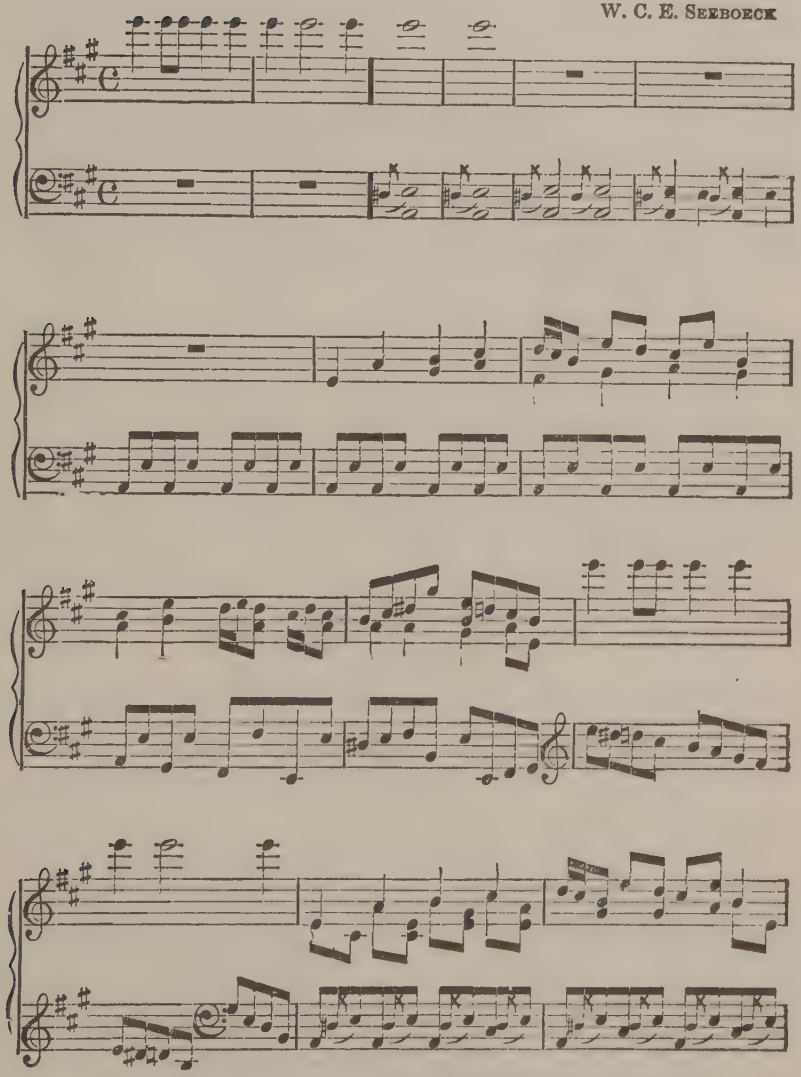
By permission from *Music for the Child World*, by Mari Ruel Hofer
Copyright, 1900, by C. F. Summy Co.


rall.
rall.

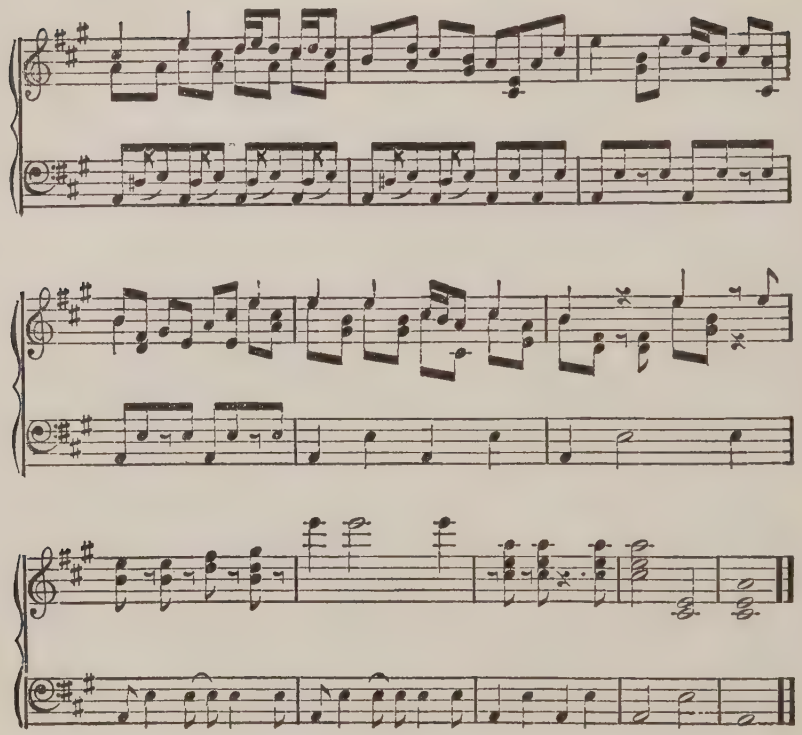
ON THE RAILROAD TRAIN

Choo, choo, choo,
Did you ever ride on a railroad train
And feel the wheels go round,
And hear the whistle go toot, toot, toot,
With its shrill and piercing sound.

W. C. E. Seeboeck



By permission from *Music for the Child World*, by Mari Ruel Hofer.
Copyright, 1900, by C. F. Summy Co.



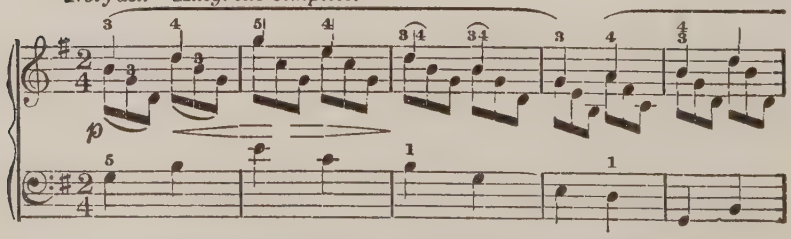
CRADLE SONG

(Composed 1843)

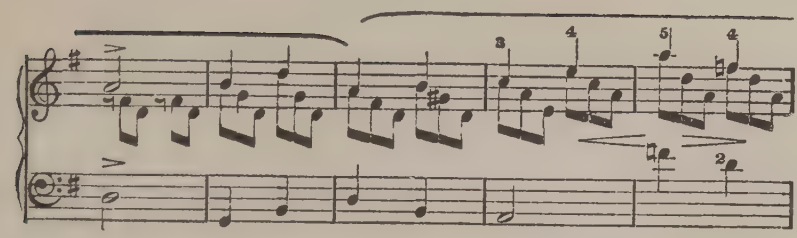
Baby dear, baby dear;
In thy cradle gently swinging,
Softly is thy mother singing,
Lullaby to thee.—*S. Lover*

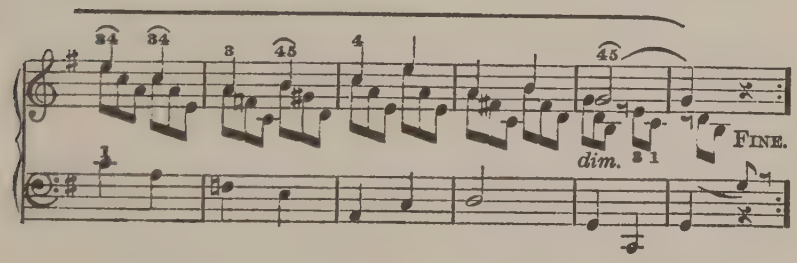
ROBERT SCHUMANN

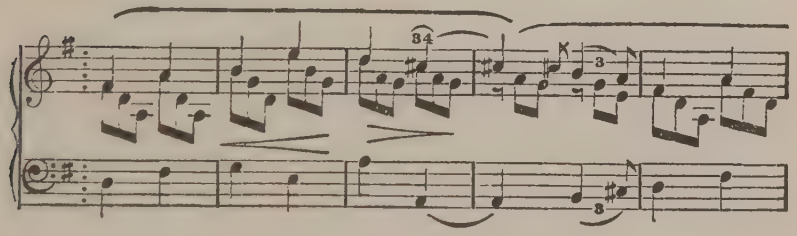
Not fast. *Allegretto simplice.*

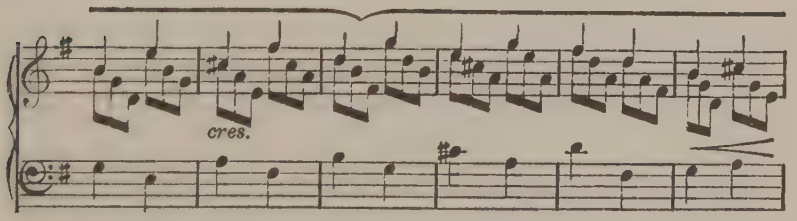


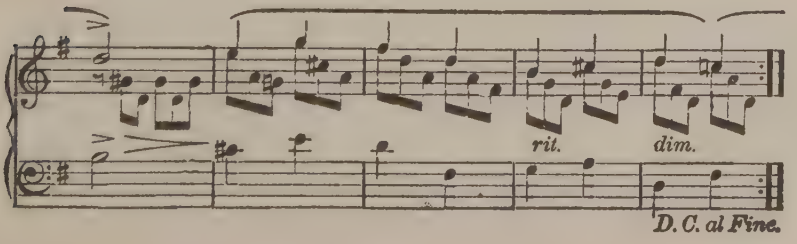
By permission from *Music for the Child World*, by Mari Ruel Hofer.
Copyright, 1900, by C. F. Summy Co.




dim.
FINE.




cres.


rit.
dim.
D. C. al Fine.

BIBLE STORIES

FROM THE OLD AND NEW TESTAMENT

ASIA.
SCALE OF STATUTE MILES.
0 100 200 400 600 800 1000.
Copyright by Rand McNally & Co.
Longitude East from Greenwich.
EUROPE
AFRICA
ARABIA
INDIA
CHINA
JAPAN
SIBERIA
TURKEY
PERSIA
ARABIA
ATLANTIC OCEAN
INDIAN OCEAN
PACIFIC OCEAN
ARCTIC OCEAN
BERING SEA
SEA OF OKHOTSK
BLACK SEA
CASPIAN SEA
MEDITERRANEAN SEA
RED SEA
ARABIAN SEA
BAY OF BENGAL
YELLOW SEA
CELEBES SEA
BANDA SEA
SUMATRA
BORNEO
PHILIPPINE ISLANDS
MANCHURIA
MONGOLIA
GOBI OR SHAMO DESERT
TIBET
TURKESTAN
EASTERN TURKESTAN
KIRGHIZ STEPPE
SHANTUNG
TO GREECE
TO ITALY
BRITISH
FRENCH
DUTCH
PORTUGUESE
ASIR
EL RAB EL KHALI (Desert)
YEMEN
OMAN
MECCA
Moscow
St. Petersburg
Constantinople
Baku
Tiflis
Teheran
Kabul
Cabool
Delhi
Calcutta
Bombay
Madras
Colombo
Ceylon
Aden
Gulf of Aden
Socotra I.
Muscat
Mocha
Hodeida
Jeddah
Cairo
Suez
Tripoli
Algiers
Tunis
Tashkent
Samarkand
Bokhara
Khiva
Merv
Herat
Kandahar
Lahore
Peshawar
Simla
Agra
Lucknow
Allahabad
Benares
Patna
Calcutta
Rangoon
Mandalay
Bangkok
Saigon
Singapore
Batavia
Manila
Hongkong
Canton
Shanghai
Peking
Tientsin
Hankow
Nagasaki
Tokyo
Yokohama
Osaka
Kyoto
Vladivostok
Port Arthur
Chefoo
Tsingtao
Shimonoseki
Pondicherry (Fr.)
Karikal (Fr.)
Mahe (Fr.)
Cochin
Kandy
Dondra Head
Acheen
Pulo Nias I.
Hoo I.
Great Natuna I.
Kuchin
Brunei
Mindanao
Mindoro
Luzon I.
Palawan I.
Cebu
Celebes
Ternate
Ambon
Timor
Bali
Java
Sumatra
Borneo
Cape Comorin
C. Camo
Gulf of Cutch
Gulf of Cambay
Gulf of Oman
Gulf of Tonkin
Gulf of Siam
Gulf of Martaban
Gulf of Mannar
Great Desert
Indus R.
Ganges R.
Brahmaputra R.
Irrawaddy R.
Mekong R.
Yangtse R.
Yellow R.
Amur R.
Lena R.
Yenisei R.
Ob R.
Volga R.
Danube R.
Nile R.
Euphrates R.
Tigris R.

HOW THE BIBLE CAME TO ENGLAND.

IN the days when King Alfred ruled England, there was no way for the people to learn the stories of the Bible except by going to the priest and asking him to tell them aloud. Very few could read, even if they were nobles of wealth and position, and even those who could do so, did not know how to translate the Latin texts which were used in the churches.

This troubled the king greatly, for he believed that the people should be given an opportunity to understand the Bible when it was read by the priests, and to read it for themselves if they wished. So he discussed the matter with his friends. They told him that there were only a few parts of the Bible in English, and explained how difficult it would be to translate such a long book.

This did not deter the king, and he, or some man under his direction, set about making a book which English people could read. Before the king died, in 901, the book was finished and given to the people.

But this was only a beginning. About two hundred years later the Normans conquered England, and brought in a new language, which changed the old one so much that in time people could not understand it. A new Bible was needed. A powerful preacher, named Wycliffe, undertook to make it. This was completed in 1384. Now many people were very angry with Wycliffe for this, and after his death they passed a law to prevent anyone from translating the Bible, or even reading the one which he had written.

Of course people wanted Bibles more than ever, and there were many to translate it for them. One of these was a man named Tyndale, and after him others followed swiftly. Finally the king of England, James I, decided that the time had come for him to have a version made which would be used by all the people in the churches and homes. He gathered together all the greatest scholars, and told them what to do. In the year 1611 it was ready, and this is the book which is used today.

THE CREATION OF THE WORLD.

[GENESIS, CHAP. 1.]

IN the beginning God created the heaven and the earth. And the earth was without form, and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

And God said, "Let there be light"; and there was light. And God saw the light, that it was good; and God divided the light from the darkness. And God called the light Day and the darkness He called Night. And the evening and the morning were the first day.

And God said: "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters." And God made the firmament and divided the waters which were under the firmament from the waters which were above the firmament, and it was so. And God called the firmament Heaven. And the evening and the morning were the second day.

And God said: "Let the waters under the heaven be gathered together unto one place, and let the dry land appear"; and it was so. And God called the dry land Earth; and the gathering together of the waters he called the Seas; and God saw that it was good.

And God said: "Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth"; and it was so. And the earth brought forth grass and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind; and God saw that it was good. And the evening and the morning were the third day.

And God said: "Let there be lights in the firmament of the heaven to divide the day from the night, and let them be for signs, and for season, and for days and years; and let them be for lights in the firmament of the heaven

to give light upon the earth"; and it was so. And God made two great lights, the greater light to rule the day, and the lesser light to rule the night; He made the stars also. And God set them in the firmament of heaven to give light upon the earth, and to rule over the day and over the night, and to divide the night from the darkness; and God saw that it was good. And the evening and the morning were the fourth day.

And God said: "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven." And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind; and God saw that it was good.

And God blessed them, saying: "Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth." And the evening and the morning were the fifth day.

And God said: "Let the earth bring forth the living creature after his kind—cattle and creeping thing, and beast of the earth after his kind"; and it was so. And God made everything that creepeth upon the earth after his kind; and God saw that it was good.

And God said: "Let us make Man in our own image, after our likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." So God created man in His own image, in the image of God created He him; male and female created He them. And God blessed them, and God said unto them:

"Be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air and over every living thing that moveth upon the earth."

And God said: "Behold, I have given you every herb bearing seed, which is upon the face of all the earth; and every tree, in the which is a fruit yielding seed; to you it shall be for meat. And to every beast of the earth, and

to every fowl of the air, and to every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat." And it was so.

And God saw everything that He had made, and behold, it was very good. And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which He created and made.

THE GARDEN OF EDEN.

[GENESIS, 2-3.]

AND the Lord God planted a garden eastward in Eden; and there He put the man whom He had formed. And out of the ground He made to grow every tree that is pleasant to the sight and good for food; the tree of life also on the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.

And the Lord God took the man and put him into the Garden of Eden to dress it and keep it. And the Lord God commanded the man, saying: "Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it, for in the day that thou eatest of it thou shalt surely die."

And the Lord God said: "It is not good that man should be alone; I will make him a help meet for him."

And out of the ground the Lord God formed every beast of the field, and every fowl of the air, and brought them to Adam to see what he would call them, and whatsoever Adam called every living creature, that was the

name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept; and He took one of his ribs and closed up the flesh instead thereof; and the rib which the Lord God had taken from man, made He a woman, and brought her unto the man.

And Adam said: "This is now bone of my bones, and flesh of my flesh, and she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and mother, and shall cleave to his wife, and they shall be one flesh."

And they were both naked, the man and his wife, and they were not ashamed.

Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman: "Yea, hath God said ye shall not eat of every tree of the garden?"

And the woman said unto the serpent: "We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, 'Ye shall not eat of it, neither shall ye touch it, lest ye die.' "

And the serpent said unto the woman: "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also unto her husband, with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves aprons.

And they heard the voice of the Lord God, walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. And the Lord God called unto Adam, and said unto him,

"Where art thou?"

And he said: "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself."

And He said: "Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?"

And the man said: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat."

And the Lord God said unto the woman: "What is this that thou hast done?"

And the woman said: "The serpent beguiled me, and I did eat."

Then the Lord God said unto the serpent. "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Unto the woman He said: "I will greatly multiply thy sorrow and thy conception. In sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."

And unto Adam He said: "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, 'Thou shalt not eat of it,' cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it thou wast taken. For dust thou art, and unto dust thou shalt return."

And Adam called his wife's name Eve, because she was the mother of all living. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

And the Lord God said: "Behold, the man is become as one of us, to know good and evil"; and now, lest he put forth his hand and take also of the tree of life, and eat, and live forever, therefore the Lord God sent him

forth from the Garden of Eden to till the ground from whence he was taken.

So He drove out the man, and He placed at the east of the garden of Eden cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CAIN AND ABEL.

[GENESIS, 4.]

AND Adam knew Eve his wife; and she conceived and bare Cain, and said: "I have gotten a man from the Lord." And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect to Abel, and to his offering. But unto Cain and to his offering, He had not respect. And Cain was very wroth, and his countenance fell.

And the Lord said unto Cain: "Why art thou wroth, and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door. And unto thee shall be his desire, and thou shalt rule over him."

And Cain talked with Abel his brother, and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

And the Lord said unto Cain: "Where is Abel thy brother?"

And Cain said: "I know not; am I my brother's keeper?"

And He said: "What hast thou done? The voice of thy brother's blood crieth out to me from the ground. And now thou art cursed from the earth which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not hence-

forth yield unto thee her strength; a fugitive and a vagabond shalt thou be in the earth."

And Cain said unto the Lord: "My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the earth and from Thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that everyone that findeth me shall slay me."

And the Lord said unto him: "Therefore whosoever slayeth Cain, vengeance shall be taken upon him sevenfold." And the Lord set a mark upon Cain, lest any finding him should kill him.

And Cain went out from the presence of the Lord and dwelt in the land of Nod, on the east of Eden.

ABRAHAM AND ISAAC.

[GENESIS, 18 ff.]

AND the Lord appeared to Abraham in the plains of Mamre, and he sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him. And when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said:

"My lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree, and I will fetch a morsel of bread, and comfort ye your hearts. After that ye shall pass on, for therefore are ye come to your servant."

And they said: "Do so, as thou hast said."

And Abraham hastened into the tent unto Sarah, and said: "Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth." And Abraham ran unto the herd and fetched a calf, tender and good, and gave it unto a young man, and he hasted to dress it. And he took butter and milk, and the calf which he

had dressed, and set it before them; and he stood by them under the tree, and they did eat.

And they said unto him: "Where is Sarah, thy wife?"

And he said: "Behold, in the tent."

And he said: "I will certainly return unto thee according to thy time of life; and lo, Sarah, thy wife, shall have a son." And Sarah heard it in the tent door, which was behind him.

Now Abraham and Sarah were old, and well stricken in age, therefore Sarah laughed within herself, saying: "After I am waxed old shall I have pleasure, my lord being old also?"

And the Lord said unto Abraham: "Wherefore did Sarah laugh, saying, 'Shall I of a surety bear a child, which am old?' Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son."

Then Sarah denied, saying: "I laughed not," for she was afraid.

And He said: "Nay, but thou didst laugh."

And the Lord visited Sarah as He had said, and the Lord did unto Sarah as He had spoken. For Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him Isaac. And Abraham was an hundred years old when his son Isaac was born unto him. And the child grew and was weaned, and Abraham made a grand feast the same day that Isaac was weaned.

And it came to pass after these things that God did tempt Abraham, and said unto him: "Abraham!" And He said: "Behold, here I am!"

And He said: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

And Abraham rose up early in the morning and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had

told him. Then on the third day Abraham lifted up his eyes and saw the place afar off.

And Abraham said unto his young men: "Abide ye here with the ass, and I and the lad will go yonder and worship, and come again to you."

And Abraham took the wood of the burnt offering, and laid it upon Isaac his son, and he took the fire in his hand, and a knife, and they went both of them together.

And Isaac spoke unto Abraham, his father, and he said: "My father!"

And Abraham said: "Here am I, my son."

And he said: "Behold the fire and the wood; but where is the lamb for a burnt offering?"

And Abraham said: "My son, God will provide Himself a lamb for a burnt offering." So they went, both of them together.

And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

And Abraham stretched forth his hand, and took the knife to slay his son. And the angel of the Lord called to him out of heaven and said: "Abraham, Abraham!"

And he said: "Here am I."

And he said: "Lay not thine hand upon the lad, neither do thou any thing unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

And Abraham lifted up his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the stead of his son.

And the angel of the Lord called unto Abraham out of the heavens the second time, and said: "By myself I have sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed shall all

the nations of the earth be blessed, because thou hast obeyed my voice."

So Abraham returned unto his young men, and they rose up and went together to Beersheba, and Abraham dwelt at Beersheba.

NOAH AND HIS ARK.

[FROM GENESIS, CHAP. 6–8.]

NOAH was a righteous man, and walked with God. And Noah begat three sons, Shem, Ham, and Japheth. And the earth was corrupt before God, and the earth was filled with violence. And God saw the earth, and, behold, it was corrupt; for all flesh had corrupted their way upon the earth.

And God said unto Noah, "The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is how thou shalt make it: the length of the ark three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits. A light shalt thou make to the ark, and to a cubit shalt thou finish it upward; and the door of the ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it. And I, behold, I do bring the flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; every thing that is in the earth shall die. But I will establish my covenant with thee; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee. And of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female. Of the birds after their kind, and of the cattle after their kind, of every creeping thing of the ground after its kind, two of every sort shall

come unto thee, to keep them alive. And take thou unto thee of all food that is eaten, and gather it to thee; and it shall be for food for thee, and for them."

Thus did Noah; according to all that God commanded him, so did he.

And Jehovah said unto Noah, "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation. For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living thing that I have made will I destroy from off the face of the ground."

After the seven days, the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights.

In the selfsame day entered Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark; they, and every beast after its kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after its kind, and every bird after its kind, every bird of every sort. They went in unto Noah into the ark, two and two of all flesh wherein is the breath of life. And they went in, went in male and female of all flesh, as God commanded him: and Jehovah shut him in. And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lifted up above the earth. And the waters prevailed, and increased greatly upon the earth; and the ark went upon the face of the waters. And the waters prevailed exceedingly upon the earth; and all the high mountains that were under the whole heaven were covered. Fifteen cubits upward did the waters prevail; and the mountains were covered.

All flesh died that moved upon the earth, both birds, and cattle, and beasts, and every creeping thing that creepeth upon the earth, and every man: all in whose

nostrils was the breath of the spirit of life, of all that was on the dry land, died. And every living thing was destroyed that was upon the face of the ground, both man, and cattle, and creeping things, and birds of the heavens; and they were destroyed from the earth; and Noah only was left, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days.

And God remembered Noah, and all the beasts, and all the cattle that were with him in the ark: and God made a wind to pass over the earth, and the waters assuaged; the fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned from off the earth continually: and after the end of a hundred and fifty days the waters decreased. And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat. And the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen.

At the end of forty days, Noah opened the window of the ark which he had made: and he sent forth a raven, and it went forth to and fro, until the waters were dried up from off the earth. And he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him to the ark; for the waters were on the face of the whole earth: and he put forth his hand, and took her, and brought her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark; and the dove came in to him at eventide; and, lo, in her mouth an olive-leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove; and she returned not again to him any more.

In the six hundred and first year, in the first month, the first day of the month, the waters were dried up from off the earth; and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dried.

And in the second month, on the seven and twentieth day of the month, was the earth dry.

God spake unto Noah, saying, "Go forth from the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee of all flesh, both birds, and cattle, and every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth." And Noah went forth, and his sons, and his wife, and his sons' wives with him: every beast, every creeping thing, and every bird, whatsoever moveth upon the earth, after their families, went forth out of the ark.

And Jehovah said in his heart, "I will not again curse the ground any more for man's sake, for that the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

And God spake unto Noah, and to his sons with him, saying, "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you, the birds, the cattle, and every beast of the earth with you; of all that go out of the ark, even every beast of the earth. And I will establish my covenant with you; neither shall all flesh be cut off any more by the waters of the flood; neither shall there any more be a flood to destroy the earth." And God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud, and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant

between God and every living creature of all flesh that is upon the earth." And God said unto Noah, "This is the token of the covenant which I have established between me and all flesh that is upon the earth."

JOSEPH AND HIS BRETHREN.

[FROM GENESIS, CHAP. 37–47.]

JOSEPH, being seventeen years old, was feeding the flock with his brethren; and he brought evil report of them unto their father. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colors. And his brethren saw that their father loved him more than all his brethren; and they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more.

He said unto them, "Hear, I pray you, this dream which I have dreamed: for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and made obeisance to my sheaf."

And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

He dreamed yet another dream, and told it to his brethren, and said, "Behold, I have dreamed yet a dream; and, behold, the sun and the moon and eleven stars made obeisance to me."

And he told it to his father, and to his brethren; and his father rebuked him, and said unto him, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

His brethren envied him; but his father kept the saying in mind.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, "Are not thy brethren feeding the flock in Shechem? come, and I will send thee unto them." And he said to him, "Here am I." And he said to him, "Go now, see whether it is well with thy brethren, and well with the flock; and bring me word again."

So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, "What seekest thou?"

And he said, "I am seeking my brethren: tell me, I pray thee, where they are feeding the flock."

The man said, "They are departed hence; for I heard them say, 'Let us go to Dothan.'" And Joseph went after his brethren, and found them in Dothan.

And they saw him afar off, and before he came near unto them, they conspired against him to slay him. And they said to one another, "Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into one of the pits, and we will say, 'An evil beast hath devoured him:' and we shall see what will become of his dreams."

Reuben heard it, and delivered him out of their hand; and said, "Let us not take his life." And Reuben said unto them, "Shed no blood; cast him into this pit that is in the wilderness, but lay no hand upon him: that he might deliver him out of their hand, to restore him to his father."

When Joseph was come unto his brethren, they stripped Joseph of his coat, the coat of many colors that was on him; and they took him, and cast him into the pit: and the pit was empty, there was no water in it.

And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a caravan of Ishmaelites was coming from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, "What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our

hand be upon him; for he is our brother, our flesh." And his brethren hearkened unto him. And there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver. And they brought Joseph into Egypt.

Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, "The child is not; and I, whither shall I go?"

And they took Joseph's coat, and killed a he-goat, and dipped the coat in the blood; and they sent the coat of many colors, and they brought it to their father, and said, "This have we found: know now whether it is thy son's coat or not?"

He knew it, and said, "It is my son's coat; an evil beast hath devoured him; Joseph is without doubt torn in pieces." And Jacob rent his garments, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, "For I will go down to the grave to my son mourning." And his father wept for him.

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither. And Jehovah was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in his hand. And Joseph found favor in his sight, and he ministered unto him: and he made him overseer over his house, and all that he had he put into his hand. From the time that he made him overseer in his house, and over all that he had, Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was upon all that he had, in the house and in the field.

And he left all that he had in Joseph's hand; and he knew not aught that was with him, save the bread

which he did eat. And Joseph was comely, and well-favored.

And it came to pass after these things, that his master's wife cast her eyes upon Joseph. And as she spake to Joseph day by day, he hearkened not unto her. And about this time, he went into the house to do his work; and there was none of the men in the house there within. And she caught him by his garment, and he left his garment in her hand, and fled. And when she saw that he had left his garment in her hand, and was fled, she laid up his garment by her, until his master came home. And she spake unto him, saying, "The Hebrew servant, whom thou hast brought unto us, came in unto me to mock me: and, as I lifted up my voice and cried, he left his garment by me, and fled out."

When his master heard the words of his wife, which she spake unto him, saying, "After this manner did thy servant to me;" his wrath was kindled. And Joseph's master took him, and put him into the prison, the place where the king's prisoners were bound: and he was there in the prison. But Jehovah was with Joseph, and showed kindness unto him, and gave him favor in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand, because Jehovah was with him; and that which he did, Jehovah made it to prosper.

After these things, the butler of the king of Egypt and and his baker offended their lord the king of Egypt. And Pharoah was wroth against his two officers, against the chief of the butlers, and against the chief of the bakers. He put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. The captain of the guard charged Joseph with them, and he ministered unto them: and they continued a season in ward.

And they dreamed a dream both of them, each man his dream, in one night, each man according to the interpre-

tation of his dream, the butler and the baker of the king of Egypt, who were bound in the prison. And Joseph came in unto them in the morning, and saw them, and, behold, they were sad. He asked Pharaoh's officers that were with him in ward in his master's house, saying, "Wherefore look ye so sad to-day?" And they said unto him, "We have dreamed a dream, and there is none that can interpret it." And Joseph said, "Do not interpretations belong to God? tell it me, I pray you."

The chief butler told his dream to Joseph, and said to him, "In my dream, behold, a vine was before me; and in the vine were three branches: and it was as though it budded, and its blossoms shot forth; and the clusters thereof brought forth ripe grapes: and Pharaoh's cup was in my hand; and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand."

Jospeh said to him, "This is the interpretation of it: the three branches are three days; within yet three days shall Pharaoh lift up thy head, and restore thee unto thine office: and thou shalt give Pharaoh's cup into his hand, after the former manner when thou wast his butler. But have me in thy remembrance when it shall be well with thee, and show kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house: for indeed I was stolen away out of the land of the Hebrews: and here also have I done nothing that they should put me into the dungeon."

When the chief baker saw that the interpretation was good, he said unto Jospeh, "I also was in my dream, and, behold, three baskets of white bread were on my head: and in the uppermost basket there was of all manner of baked food for Pharaoh; and the birds did eat them out of the basket upon my head." Joseph answered, "This is the interpretation thereof: the three baskets are three days; within yet three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree; and the birds shall eat thy flesh from off thee." And the third day, which was Pharaoh's birthday, he made a feast unto all his servants: and he lifted up the head of the chief butler

and the head of the chief baker among his servants. He restored the chief butler unto his butlership again; and he gave the cup into Pharoah's hand: but he hanged the chief baker: as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgat him.

At the end of two full years, Pharaoh dreamed: and, behold, he stood by the river; there came up out of the river seven kine, well-favored and fat-fleshed; and they fed in the reed-grass. And, behold, seven other kine came up after them out of the river, ill-favored and lean-fleshed; and stood by the other kine upon the brink of the river. And the ill-favored and lean-fleshed kine did eat up the seven well-favored and fat kine. So Pharaoh awoke.

He slept and dreamed a second time: and, behold, seven ears of grain came up upon one stalk, rank and good. And, behold, seven ears, thin and blasted with the east wind, sprung up after them. And the thin ears swallowed up the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof; and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh.

Then spake the chief butler unto Pharaoh, saying, "I do remember my faults this day: Pharaoh was wroth with his servants, and put me in ward in the house of the captain of the guard, me and the chief baker: we dreamed a dream in one night, I and he; we dreamed each man according to the interpretation of his dream. There was with us there a young man, a Hebrew, servant to the captain of the guard; and we told him, and he interpreted to us our dreams; to each man according to his dream he did interpret. And as he interpreted to us, so it was; me he restored unto mine office, and him he hanged.

Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

Pharaoh said unto Joseph, "I have dreamed a dream, and there is none that can interpret it: and I have heard

say of thee, that when thou hearest a dream thou canst interpret it."

Joseph answered Pharaoh, saying, "It is not in me: God shall give Pharaoh an answer of peace," and Pharaoh spake unto Joseph, and told his dream.

Joseph said, "The dream of Pharaoh is one: what God is about to do he hath declared unto Pharaoh. The seven good kine are seven years; and the seven good ears are seven years; the dream is one. And the seven lean and ill-favored kine that came up after them are seven years, and also the seven empty ears blasted with the east wind; they shall be seven years of famine. That is the thing which I spake unto Pharaoh: what God is about to do he hath showed unto Pharaoh. Behold, there come seven years of great plenty throughout all the land of Egypt: and there shall arise after them seven years of famine; and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land; and the plenty shall not be known in the land by reason of that famine which followeth; for it shall be very grievous. And for that the dream was doubled unto Pharaoh, it is because the thing is established by God, and God will shortly bring it to pass. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint overseers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of these good years that come, and lay up grain under the hand of Pharaoh for food in the cities, and let them keep it. And the food shall be for a store to the land against the seven years of famine, which shall be in the land of Egypt; that the land perish not through the famine."

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

Pharaoh said unto his servants, "Can we find such a one as this, a man in whom the spirit of God is?" And Pharaoh said unto Joseph, "Forasmuch as God hath showed thee all this, there is none so discreet and wise as thou: thou shalt be over my house, and according unto

thy word shall all my people be ruled: only in the throne will I be greater than thou." And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt."

He took off his signet ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, "Bow the knee:" and he set him over all the land of Egypt. And Pharaoh said unto Joseph, "I am Pharaoh, and without thee shall no man lift up his hand or his foot in all the land of Egypt." And Pharaoh called Joseph's name Zaphenathpaneah; and he gave him to wife Asenath, the daughter of Potiphera priest of On. And Joseph went out over the land of Egypt.

Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt. In the seven plenteous years the earth brought forth by handfuls. And he gathered up all the food of the seven years which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same. He laid up grain as the sand of the sea, very much, until he left off numbering; for it was without number.

And unto Joseph was born two sons before the year of famine came, whom Asenath, the daughter of Potiphera priest of On, bare unto him. He called the name of the first-born Manasseh: For said he, God hath made me forget all my toil, and all my father's house. And the name of the second called he Ephraim; For God hath made me fruitful in the land of my affliction. And the seven years of plenty, that was in the land of Egypt, came to an end. And the seven years of famine began to come, according as Joseph had said: and there was famine in all lands; but in all the land of Egypt there was bread. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, "Go unto Joseph; what he saith to you, do." And the famine was over all the

face of the earth: and Joseph opened all the store-houses, and sold unto the Egyptians; and the famine was sore in the land of Egypt. And all countries came into Egypt to Joseph to buy grain; because the famine was sore in all the earth.

Now Jacob saw that there was grain in Egypt, and Jacob said unto his sons, "Why do ye look one upon another? Behold, I have heard that there is grain in Egypt; get you down thither, and buy for us from thence; that we may live, and not die." And Joseph's ten brethren went down to buy grain from Egypt.

But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, "Lest peradventure harm befall him." And the sons of Israel came to buy among those that came; for the famine was in the land of Canaan. And Joseph was the governor over the land; he it was that sold to all the people of the land: and Joseph's brethren came, and bowed down themselves to him with their faces to the earth. Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly with them; and he said unto them, "Whence come ye?" And they said, "From the land of Canaan to buy food." Joseph knew his brethren, but they knew not him. And Joseph remembered the dreams which he dreamed of them, and said unto them, "Ye are spies; to see the nakedness of the land ye are come."

They said unto him, "Nay, my lord, but to buy food are thy servants come. We are all one man's sons; we are true men, thy servants are no spies." And he said unto them, "Nay, but to see the nakedness of the land ye are come." And they said, "We thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not." And Joseph said unto them, "That is it that I spake unto you, saying, Ye are spies: hereby ye shall be proved: by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be bound, that your words may be proved, whether there be truth in you: or else by the life of Pharaoh surely ye are

spies." And he put them all together into ward three days.

And Joseph said unto them the third day, "This do, and live; for I fear God: if ye be true men, let one of your brethren be bound in your prison-house; but go ye, carry grain for the famine of your houses: and bring your youngest brother unto me; so shall your words be verified, and ye shall not die." And they did so. And they said to one another. "We are verily guilty concerning our brother, in that we saw the distress of his soul, when he besought us, and we would not hear; therefore is this distress come upon us."

Reuben answered them, saying, "Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, also, behold, his blood is required."

They knew not that Joseph understood them; for there was an interpreter between them. And he turned himself about from them, and wept; and he returned to them, and spake to them, and took Simeon from among them, and bound him before their eyes. Then Joseph commanded to fill their vessels with grain, and to restore every man's money into his sack, and to give them provision for the way; and thus was it done unto them.

And they laded their asses with their grain, and departed thence. And as one of them opened his sack to give his ass provender in the lodging-place, he espied his money; and, behold, it was in the mouth of his sack. And he said unto his brethren, "My money is restored; and, lo, it is even in my sack:" and their heart failed them, and they turned trembling one to another, saying, "What is this that God hath done unto us?" They came unto Jacob their father unto the land of Canaan, and told him all that had befallen them; saying, "The man, the lord of the land, spake roughly with us, and took us for spies of the country." And we said unto him, "We are true men; we are no spies: we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of Canaan. And the man, the lord of the land, said unto us, 'Hereby shall I know that ye are true men: leave one of your brethren with me, and take

grain for the famine of your houses, and go your way; and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.' "

And it came to pass as they emptied their sacks, that, behold, every man's bundle of money was in his sack: and when they and their father saw their bundles of money, they were afraid.

Jacob their father said unto them, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me."

Reuben spake unto his father, saying, "Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again." And he said, "My son shall not go down with you; for his brother is dead, and he only is left: if harm befall him by the way in which ye go, then will ye bring down my gray hairs with sorrow to the grave."

And the famine was sore in the land. And when they had eaten up the grain which they had brought out of Egypt, their father said unto them, Go again, buy us a little food.

Judah spake unto him, saying, "The man did solemnly protest unto us, saying, 'Ye shall not see my face, except your brother be with you.' If thou wilt send our brother with us, we will go down and buy thee food: but if thou wilt not send him, we will not go down; for the man said unto us, Ye shall not see my face, except your brother be with you." And Israel said, "Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother?" And they said, "The man asked straitly concerning ourselves, and concerning our kindred, saying, 'Is your father yet alive? have ye another brother? and we told him according to the tenor of these words: could we in any wise know that he would say, Bring your brother down?'" And Judah said unto Israel his father, "Send the lad with me, and we will arise and go; that we may live and not die, both we, and thou, and also our

little ones. I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: for except we had lingered, surely we had now returned a second time."

And their father Israel said unto them, "If it be so now, do this: take of the choice fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spicery and myrrh, nuts, and almonds; and take double money in your hand; and the money that was returned in the mouth of your sacks carry again in your hand; peradventure it was an oversight; take also your brother, and arise, go again unto the man: and God Almighty give you mercy before the man, that he may release unto you your other brother and Benjamin. And if I be bereaved of my children, I am bereaved." And the men took that present, and they took double money in their hand, and Benjamin; and rose up, and went down to Egypt, and stood before Joseph.

And when Joseph saw Benjamin with them, he said to the steward of his house, "Bring the men into the house, and slay and make ready; for the men shall dine with me at noon." And the man did as Joseph bade; and the man brought the men to Joseph's house. And the men were afraid, because they were brought to Joseph's house; and they said, "Because of the money that was returned in our sacks at the first time are we brought in; that he may seek occasion against us, and fall upon us, and take us for bondmen, and our asses."

They came near the steward of Joseph's house, and they spake unto him at the door of the house, and said, "Oh, my lord, we came indeed down at the first time to buy food: and it came to pass, when we came to the lodging-place, that we opened our sacks, and, behold, every man's money was in the mouth of his sack, our money in full weight: and we have brought it again in our hand.

"Other money have we brought down in our hand to buy food: we know not who put our money in our sacks." And he said, "Peace be to you, fear not: your God, and the God of your father, hath given you treasure in your

sacks: I had your money." And he brought Simeon out unto them. And the man brought the men into Joseph's house, and gave them water, and they washed their feet; and he gave their asses provender. And they made ready the present against Joseph's coming at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed down themselves to him to the earth. And he asked them of their welfare, and said, "Is your father well, the old man of whom ye spake? Is he yet alive?"

And they said, "Thy servant our father is well, he is yet alive." And they bowed the head, and made obeisance. And he lifted up his eyes, and saw Benjamin his brother, his mother's son, and said, "Is this your youngest brother, of whom ye spake unto me?" And he said, "God be gracious unto thee, my son." And Joseph made haste: for his heart yearned over his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and came out; and he refrained himself, and said, "Set on bread." And they set on for him by himself, and for them by themselves, and for the Egyptians, that did eat with him, by themselves: because the Egyptians might not eat bread with the Hebrews; for that is an abomination unto the Egyptians. And they sat before him, the first-born according to his birthright, and the youngest according to his youth: and the men marvelled one with another. And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank, and were merry with him.

And he commanded the steward of his house, saying, "Fill the men's sacks with food, as much as they can carry, and put every man's money in his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his grain money." And he did according to the word that Joseph had spoken.

As soon as the morning was light, the men were sent away, they and their asses. And when they were gone out of the city, and were not yet far off, Joseph said unto

his steward, "Up, follow after the men; and when thou dost overtake them, say unto them, 'Wherefore have ye rewarded evil for good? Is not this that in which my lord drinketh, and whereby he indeed divineth? ye have done evil in so doing.' " And he overtook them, and he spake unto them these words.

They said unto him, "Wherefore speaketh my lord such words as these? Far be it from thy servants that they should do such a thing. Behold, the money, which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, let him die, and we also will be my lord's bondmen." And he said, "Now also let it be according unto your words: he with whom it is found shall be my bondman: and ye shall be blameless." Then they hasted, and took down every man his sack to the ground, and opened every man his sack. And he searched, and began at the eldest, and left off at the youngest: and the cup was found in Benjamin's sack. Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house; and he was yet there: and they fell before him on the ground. And Joseph said unto them, "What deed is this that ye have done? know ye not that such a man as I can indeed divine?" And Judah said, "What shall we say unto my lord? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are my lord's bondmen, both we, and he also in whose hand the cup is found." And he said, "Far be it from me that I should do so: the man in whose hand the cup is found, he shall be my bondman; but as for you, get you up in peace unto your father."

Then Judah came near unto him, and said, "Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh. My lord asked his servants, saying, 'Have ye a father, or a brother?' And we said unto my lord, We have a father, an old man,

and a child of his old age, a little one; and his brother is dead, and he alone is left of his mother; and his father loveth him. And thou saidst unto thy servants, 'Bring him down unto me, that I may set mine eyes upon him.' And we said unto my lord, 'The lad cannot leave his father: for if he should leave his father, his father would die.' And thou saidst unto thy servants, 'Except your youngest brother come down with you, ye shall see my face no more.' And when we came up unto thy servant my father, we told him the words of my lord. And our father said, 'Go again, buy us a little food.' And we said, 'We cannot go down: if our youngest brother be with us, when will we go down: for we may not see the man's face, except our youngest brother be with us.' And thy servant my father said unto us, 'Ye know that my wife bare me two sons: and the one went out from me, and I said, 'Surely he is torn in pieces; and I have not seen him since: and if ye take this one also from me, and harm befall him, ye shall bring down my gray hairs with sorrow to the grave.'

"Now therefore when I come to thy servant my father, and the lad is not with us; seeing that his life is bound up in the lad's life; when he seeth that the lad is not *with us,* he will die: and thy servants will bring down the gray hairs of thy servant our father with sorrow to the grave. For thy servant became surety for the lad unto my father, saying, 'If I bring him not unto thee, then shall I bear the blame to my father for ever.' Now therefore, let thy servant, I pray thee, abide instead of the lad a bondman to my lord; and let the lad go up with his brethren. For how shall I go up to my father, if the lad be not with me? lest I see the evil that shall come on my father."

Then Joseph could not refrain himself before all them that stood by him; and he cried, "Cause every man to go out from me." And there stood no man with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard.

And Joseph said unto his brethren, "I am Joseph;

doth my father yet live?" And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, "Come near to me, I pray you." And they came near. And he said, "I am Joseph your brother, whom ye sold into Egypt. And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and there are yet five years, in which there shall be neither plowing nor harvest. And God sent me before you to preserve you a remnant in the earth, and to save you alive by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and ruler over all the land of Egypt. Haste ye, and go up to my father, and say unto him, 'Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not; and thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds and all that thou hast: and there will I nourish thee; for there are yet five years of famine; lest thou come to poverty, thou, and thy household, and all that thou hast.' And, behold, your eyes see, and the eyes of my brother Benjamin, that is in my mouth that speakest unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen: and ye shall haste and bring down my father hither."

And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck. And he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

And the report thereof was heard in Pharaoh's house, saying, "Joseph's brethren are come: and it pleased Pharaoh well, and his servants." And Pharaoh said unto Joseph, "Say unto thy brethren, 'This do ye: lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land.' Now thou art

commanded, this do ye: take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come. Also regard not your stuff; for the good of all the land of Egypt is yours."

And the sons of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man change of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner: ten asses laden with the good things of Egypt, and ten she-asses laden with grain and bread and provision for his father by the way. So he sent his brethren away, and they departed: and he said unto them, "See that ye fall not out by the way." And they went up out of Egypt, and came into the land of Canaan unto Jacob their father. And they told him, saying, "Joseph is yet alive, and he is ruler over all the land of Egypt." And his heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, "It is enough; Joseph my son is yet alive: I will go and see him before I die."

And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac. And God spake unto Israel in the visions of the night, and said, "Jacob, Jacob." And he said, "Here am I." And he said, "I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes." And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods, which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons'

daughters, and all his seed brought he with him into Egypt: all the souls of the house of Jacob, that came into Egypt, were threescore and ten.

And he sent Judah before him unto Joseph, to show the way before him unto Goshen; and they came into the land of Goshen. And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and he presented himself unto him, and fell on his neck, and wept on his neck a good while. And Israel said unto Joseph, "Now let me die, since I have seen thy face, that thou art yet alive."

Joseph said unto his brethren, and unto his father's house, "I will go up, and tell Pharaoh, and will say unto him, 'My brethren, and my father's house, who were in the land of Canaan are come unto me; and the men are shepherds, for they have been keepers of cattle; and they have brought their flocks, and their herds, and all that they have.' And it shall come to pass, when Pharaoh shall call you, and shall say, 'What is your occupation?' that ye shall say, 'Thy servants have been keepers of cattle from our youth even until now, both we, and our fathers: that ye may dwell in the land of Goshen; for every shepherd is an abomination unto the Egyptians.' "

Then Joseph went in and told Pharaoh, and said, "My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and, behold, they are in the land of Goshen." And from among his brethren he took five men, and presented them unto Pharaoh. And Pharaoh said unto his brethren, "What is your occupation?" And they said unto Pharaoh, "Thy servants are shepherds, both we, and our fathers. To sojourn in the land are we come; for there is no pasture for thy servants' flocks; for the famine is sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen."

Pharaoh spake unto Joseph, saying, "Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and thy brethren to dwell; in the land of Goshen let them

dwell: and if thou knowest any able men among them, then make them rulers over my cattle." And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, "How many are the days of the years of thy life?" And Jacob said unto Pharaoh, "The days of the years of my pilgrimage are a hundred and thirty years: few and evil have been the days of the years of my life, and they have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." And Jacob blessed Pharaoh, and went out from the presence of Pharaoh. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had commanded. And Joseph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

And there was no bread in all the land; for the famine was very sore, so that the land of Egypt and the land of Canaan fainted by reason of the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they brought: and Joseph brought the money into Pharaoh's house. And when the money was all spent in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, "Give us bread: for why should we die in thy presence? for our money faileth." And Joseph said, "Give your cattle; and I will give you for your cattle, if money fail." And they brought their cattle unto Joseph; and Joseph gave them bread in exchange for the horses, and for the flocks, and for the herds, and for the asses: and he fed them with bread in exchange for all their cattle for that year.

And when that year was ended, they came unto him the second year, and said unto him, "We will not hide from my lord, how that our money is all spent; and the herds of cattle are my lord's; there is nought left in the sight of my lord, but our bodies, and our lands: wherefore should we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land

will be servants unto Pharaoh: and give us seed, that we may live, and not die, and that the land be not desolate."

So Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine was sore upon them: and the land became Pharaoh's. And as for the people, he removed them to the cities from one end of the border of Egypt even to the other end thereof.

Only the land of the priests bought he not: for the priests had a portion from Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their land. Then Joseph said unto the people, "Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass at the ingatherings, that ye shall give a fifth to Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your little ones." And they said, "Thou hast saved our lives: let us find favor in the sight of my lord, and we will be Pharaoh's servants." And Joseph made it a statute concerning the land of Egypt unto this day, that Pharaoh should have the fifth; only the land of the priests alone became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the land of Goshen; and they gat them possessions therein, and were fruitful, and multiplied exceedingly. And Jacob lived in the land of Egypt seventeen years: so the days of Jacob, the years of his life, were a hundred forty and seven years. And the time drew near that Israel must die: and he called his son Joseph, and said unto him, "If now I have found favor in thy sight, deal kindly and truly with me: bury me not, I pray thee, in Egypt; but when I sleep with my fathers, thou shalt carry me out of Egypt, and bury me in their burying-place." And he said, "I will do as thou hast said." And he said, "Swear unto me," and he sware unto him. And Israel bowed himself upon the bed's head.

THE BABY MOSES.

[FROM EXODUS, CHAP. 1.]

NOW there arose a new king over Egypt, who knew not Joseph. And he said unto his people, "Behold, the people of the children of Israel are more and mightier than we: come, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they also join themselves unto our enemies, and fight against us, and get them up out of the land."

Therefore they did set over them taskmasters to afflict them with their burdens. But the more they afflicted them, the more they multiplied and the more they spread abroad. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor: and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, wherein they made them serve with rigor.

And Pharaoh charged all his people, saying, "Every son that is born ye shall cast into the river, and every daughter ye shall save alive."

There went a man of the house of Levi, and took to wife a daughter of Levi. And they had a son: and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch; and she put the child therein, and laid it in the flags by the river's brink. And his sister stood afar off, to know what would be done to him. And the daughter of Pharaoh came down to bathe at the river; and her maidens walked along by the river-side; and she saw the ark among the flags, and sent her handmaid to fetch it. And she opened it, and saw the child: and, behold, the babe wept.

She had compassion on him, and said, "This is one of the Hebrews' children." Then said his sister to Pha-

raoh's daughter, "Shall I go and call thee a nurse of the Hebrew women, that she may nurse the child for thee?" And Pharaoh's daughter said to her "Go." And the maiden went and called the child's mother. And Pharaoh's daughter said unto her, "Take this child away, and nurse it for me, and I will give thee thy wages." And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said, "Because I drew him out of the water."

THE FALL OF JERICHO.

[FROM JOSHUA, CHAP. 6.]

WHEN Joshua was by Jericho, he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him, "Art thou for us, or for our adversaries?" And he said, "Nay; but as prince of the host of Jehovah am I now come."

And Joshua fell on his face to the earth, and did worship, and said unto him, "What saith my lord unto his servant?" And the prince of Jehovah's host said unto Joshua, "Put off thy shoe from off thy foot; for the place whereon thou standest is holy." And Joshua did so.

Now Jericho was straitly shut up because of the children of Israel; none went out, and none came in. And Jehovah said unto Joshua, "See, I have given into thy hand Jericho, and the king thereof, and the mighty men of valor. And ye shall compass the city, all the men of war, going about the city once. Thus shalt thou do six days. And seven priests shall bear seven trumpets of rams' horns before the ark: and the seventh day ye shall compass the city seven times, and the priests shall blow the trumpets. And it shall be, that, when they make a long blast with the ram's horn, and when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down flat,

and the people shall go up every man straight before him.

Joshua the son of Nun called the priests, and said unto them, "Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of Jehovah." And they said unto the people, "Pass on, and compass the city, and let the armed men pass on before the ark of Jehovah."

And when Joshua had spoken unto the people, the seven priests bearing the seven trumpets of rams' horns before Jehovah passed on, and blew the trumpets: and the ark of the covenant of Jehovah followed them. And the armed men went before the priests that blew the trumpets, and the rearward went after the ark, the priests blowing the trumpets as they went.

And Joshua commanded the people, saying, "Ye shall not shout, nor let your voice be heard, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." So he caused the ark of Jehovah to compass the city, going about it once: and they came into the camp, and lodged in the camp.

And Joshua rose early in the morning, and the priests took up the ark of Jehovah. And the seven priests bearing the seven trumpets of rams' horns before the ark of Jehovah went on continually, and blew the trumpets: and the armed men went before them; and the rearward came after the ark of Jehovah, the priests blowing the trumpets as they went. And the second day they compassed the city once, and returned into the camp: so they did six days.

And on the seventh day they rose early at the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times. And it came to pass at the seventh time, when the priests blew the trumpets, Joshua said unto the people, "Shout; for Jehovah hath given you the city. . . ." So the people shouted, and the priests blew the trumpets: and when the people heard the sound of the trumpet, the people shouted with a great shout, and the wall fell down flat, so that the people went up into

the city, every man straight before him, and they took the city. And they utterly destroyed all that was in the city, both man and woman, both young and old, and ox, and sheep, and ass with the edge of the sword.

GIDEON AND THE MIDIANITES.

[FROM JUDGES, CHAP. 6–7.]

THE children of Israel did that which was evil in the sight of Jehovah: and Jehovah delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel; and because of Midian the children of Israel made them the dens which are in the mountains, and the caves, and the strongholds. And when Israel had sown, the Midianites came up, and the Amalekites, and the children of the east; they came up against them; and they encamped against them, and destroyed the increase of the earth, and left no sustenance in Israel, neither sheep, nor ox, nor ass. For they came up with their cattle and their tents; they came in as locusts for the multitude; both they and their camels were without number: and they came into the land to destroy it. And Israel was brought very low because of Midian; and the children of Israel cried unto Jehovah. . . .

And the angel of Jehovah came, and sat under the oak that pertained unto Joash: and his son Gideon was beating out wheat in the wine-press, to hide it from the Midianites.

And the angel of Jehovah appeared unto him, and said unto him, "Jehovah is with thee, thou mighty man of valor." And Gideon said unto him, "Oh, my lord, if Jehovah is with us, why then is all this befallen us? and where are all his wondrous works which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? but now Jehovah hath cast us off, and delivered us into the hand of Midian." And Jehovah looked upon him, and said, "Go in this thy might, and save Israel from the hand of Midian: have not I sent thee?" And he said

unto him, "Oh, Lord, wherewith shall I save Israel? behold, my family is the poorest in Manasseh, and I am the least in my father's house." And Jehovah said unto him, "Surely I will be with thee, and thou shalt smite the Midianites as one man." And he said unto him, "If now I have found favor in thy sight, then show me a sign that it is thou that talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and lay it before thee." And he said, "I will tarry until thou come again."

And Gideon went in, and made ready a kid, and unleavened cakes: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, "Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth." And he did so. Then the angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there went up fire out of the rock, and consumed the flesh and the unleavened cakes; and the angel of Jehovah departed out of his sight.

Gideon saw that he was the angel of Jehovah; and Gideon said, "Alas, O Lord Jehovah! forasmuch as I have seen the angel of Jehovah face to face." And Jehovah said unto him, "Peace be unto thee; fear not: thou shalt not die." Then Gideon built an altar there unto Jehovah.

And the same night, Jehovah said unto him, "Take thy father's bullock, even the second bullock seven years old, and throw down the altar of Baal that thy father hath, and cut down the Asherah that is by it; and build an altar unto Jehovah thy God upon the top of this stronghold, in the orderly manner, and take the second bullock, and offer a burnt offering with the wood of the Asherah which thou shalt cut down." Then Gideon took ten men of his servants, and did as Jehovah had spoken unto him: and because he feared his father's household and the men of the city, so that he could not do it by day, he did it by night.

And when the men of the city arose early in the morn-

ing, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bullock was offered upon the altar that was built.

And they said one to another, "Who hath done this thing?" And when they inquired and asked, they said, "Gideon the son of Joash hath done this thing."

Then the men of the city said unto Joash, "Bring out thy son, that he may die, because he hath broken down the altar of Baal, and because he hath cut down the Asherah that was by it." And Joash said unto all that stood against him, "Will ye contend for Baal? or will ye save him? he that will contend for him, let him be put to death whilst it is yet morning: if he be a god, let him contend for himself, because one hath broken down his altar." Therefore on that day he called him Jerubbaal, saying, "Let Baal contend against him, because he hath broken down his altar."

Then all the Midianites and the Amalekites and the children of the east assembled themselves together; and they passed over, and encamped in the valley of Jezreel. But the Spirit of Jehovah came upon Gideon; and he blew a trumpet; and Abiezer was gathered together after him. And he sent messengers throughout all Manasseh; and they also were gathered together after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

And Gideon said unto God, "If thou wilt save Israel by my hand, as thou hast spoken, behold, I will put a fleece of wool on the threshing-floor; if there be dew on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand, as thou hast spoken." And it was so; for he rose up early on the morrow, and pressed the fleece together, and wrung the dew out of the fleece, a bowlful of water. And Gideon said unto God, "Let not thine anger be kindled against me, and I will speak but this once; let me make trial, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew." And God did so that night: for it was

dry upon the fleece only, and there was dew on all the ground.

Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and encamped beside the spring of Harod: and the camp of Midian was on the north side of them, by the hill of Moreh, in the valley.

And Jehovah said unto Gideon, "The people that are with thee are too many for me to give the Midianites into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me. Now therefore proclaim in the ears of the people, saying, Whosoever is fearful and trembling, let him return and depart from mount Gilead." And there returned of the people twenty and two thousand; and there remained ten thousand.

And Jehovah said unto Gideon, "The people are yet too many; bring them down unto the water; and I will try them for thee there: and it shall be, that of whom I say unto thee, "This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go."

So he brought down the people unto the water: and Jehovah said unto Gideon, "Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink." And the number of them that lapped, putting their hand to their mouth, was three hundred men: but all the rest of the people bowed down upon their knees to drink water. And Jehovah said unto Gideon, "By the three hundred men that lapped will I save you, and deliver the Midianites into thy hand; and let all the people go every man unto his place." So the people took victuals in their hand, and their trumpets; and he sent all the men of Israel every man unto his tent, but retained the three hundred men: and the camp of Midian was beneath him in the valley.

And the same night Jehovah said unto him, "Arise, get thee down into the camp; for I have delivered it into thy hand.

But if thou fear to go down, go thou with Purah thy servant down to the camp: and thou shalt hear what

they say; and afterward shall thy hands be strengthened to go down into the camp.

Then went he down with Purah his servant unto the outermost part of the armed men that were in the camp. And the Midianites and the Amalekites and all the children of the east lay along in the valley like locusts for multitude; and their camels were without number, as the sand which is upon the sea-shore for multitude.

And when Gideon was come, behold, there was a man telling a dream unto his fellow; and he said, "Behold, I dreamed a dream; and, lo, a cake of barley bread tumbled into the camp of Midian, and came unto the tent, and smote it so that it fell, and turned it upside own, so that the tent lay flat." And his fellow answered and said, "This is nothing else save the sword of Gideon the son of Joash, a man of Israel: into his hand God hath delivered Midian, and all the host."

And when Gideon heard the telling of the dream, and the interpretation thereof, he worshipped; and he returned into the camp of Israel, and said, "Arise; for Jehovah hath delivered into your hand the host of Midian." And he divided the three hundred men into three companies, and he put into the hands of all of them trumpets, and empty pitchers, with torches within the pitchers. And he said unto them, "Look on me, and do likewise: and, behold, when I come to the outermost part of the camp, it shall be that, as I do, so shall ye do. When I blow the trumpet, I and all that are with me, then blow ye the trumpets also on every side of all the camp, and say, 'For Jehovah and for Gideon.' "

So Gideon, and the hundred men that were with him, came unto the outermost part of the camp in the beginning of the middle watch, when they had but newly set the watch: and they blew the trumpets, and brake in pieces the pitchers that were in their hands. And the three companies blew the trumpets, and brake the pitchers, and held the torches in their left hands, and the trumpets in their right hands wherewith to blow: and they cried, "The sword of Jehovah and of Gideon." And they stood every man in his place round about

the camp; and all the host ran; and they shouted and put them to flight. And they blew the three hundred trumpets, and Jehovah set every man's sword against his fellow, and against all the host; and the host fled, and the men of Israel pursued after Midian. . . . and slew the two princes, Oreb and Zeeb.

RUTH AND BOAZ.

[FROM THE BOOK OF RUTH.]

IN the days when the judges judged, there was a famine in the land. And a certain man of Beth-lehem-judah went to sojourn in the country of Moab, he, and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi. And Elimelech Naomi's husband died; and she was left, and her two sons. And they took them wives of the women of Moab; the name of the one was Orpah, and the name of the other was Ruth; and they dwelt there about ten years. And the two sons died both of them; and the woman was left of her two children and of her husband.

Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

And Naomi said unto her two daughters-in-law, "Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me. Jehovah grant you that ye may find rest, each of you in the house of her husband." Then she kissed them; and they lifted up their voice, and wept.

And they said unto her, "Nay, but we will return with thee unto thy people." And Naomi said, "Turn again, my daughters: why will ye go with me? Turn again, my daughters, go your way; it grieveth me much for your

sakes, for the hand of Jehovah is gone forth against me." And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

And she said, "Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law." And Ruth said, "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me." And when she saw that she was steadfastly minded to go with her she left off speaking unto her.

So they two went until they came to Beth-lehem. And when they were come to Beth-lehem, all the city was moved about them, and the women said, "Is this Naomi?"

And she said unto them, "Call me not Naomi, call me Mara; for the Almighty hath dealt very bitterly with me. I went out full, and Jehovah hath brought me home again empty; why call ye me Naomi, seeing Jehovah hath testified against me, and the Almighty hath afflicted me?"

So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the country of Moab: and they came to Beth-lehem in the beginning of barley harvest.

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz. And Ruth the Moabitess said unto Naomi, "Let me now go to the field, and glean among the ears of grain after him in whose sight I shall find favor."

And she said unto her, "Go, my daughter."

And she went, and came and gleaned in the field after the reapers: and her hap was to light on the portion of the field belonging unto Boaz, who was of the family of Elimelech.

And, behold, Boaz came from Beth-lehem, and said unto the reapers, "Jehovah be with you."

And they answered him, "Jehovah bless thee."

Then said Boaz unto his servant that was set over the reapers, "Whose damsel is this?"

And the servant that was set over the reapers answered and said, "It is the Moabitish damsel that came back with Naomi out of the country of Moab: and she said, Let me glean, I pray you, and gather after the reapers among the sheaves: so she came, and hath continued even from the morning until now, save that she tarried a little in the house."

Then said Boaz unto Ruth, "Hearest thou not, my daughter? Go not to glean in another field, neither pass from hence, but abide here fast by my maidens. Let thine eyes be on the field that they do reap, and go thou after them: have I not charged the young men that they shall not touch thee? and when thou art athirst, go unto the vessels, and drink of that which the young men have drawn."

Then she fell on her face, and bowed herself to the ground, and said unto him, "Why have I found favor in thy sight, that thou shouldest take knowledge of me, seeing I am a foreigner?"

And Boaz answered and said unto her, "It hath fully been showed me, all that thou hast done unto thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people that thou knewest not heretofore. Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge."

Then she said, "Let me find favor in thy sight, my lord; for that thou hast comforted me, and for that thou hast spoken kindly unto thy handmaid, though I be not as of thy handmaidens."

And at meal-time Boaz said unto her, "Come hither, and eat of the bread, and dip thy morsel in the vinegar." And she sat beside the reapers; and they reached her parched grain, and she did eat, and was sufficed, and left thereof.

And when she was risen up to glean, Boaz commanded his young men, saying, "Let her glean even among the

sheaves, and reproach her not. And also pull out some for her from the bundles, and leave it, and let her glean, and rebuke her not."

So she gleaned in the field until even; and she beat out that which she had gleaned, and it was about an ephah of barley. And she took it up, and went into the city; and her mother-in-law saw what she had gleaned: and she brought forth and gave to her that which she had left after she was sufficed.

And her mother-in-law said unto her, "Where hast thou gleaned to-day? and where hast thou wrought? blessed be he that did take knowledge of thee."

And she showed her mother-in-law with whom she had wrought, and said, "The man's name with whom I wrought to-day is Boaz."

And Naomi said unto her daughter-in-law, "Blessed be he of Jehovah, who hath not left off his kindness to the living and to the dead. The man is nigh of kin unto us, one of our near kinsmen." And Ruth the Moabitess said, "Yea, he said unto me, Thou shalt keep fast by my young men, until they have ended all my harvest."

And Naomi said unto Ruth her daughter-in-law, "It is good, my daughter, that thou go out with his maidens, and that they meet thee not in any other field." So she kept fast by the maidens of Boaz, to glean unto the end of barley harvest and of wheat harvest; and she dwelt with her mother-in-law.

And Naomi her mother-in-law said unto her, "My daughter, shall I not seek rest for thee, that it may be well with thee? And now is not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor. Go in, and he will tell tell thee what thou shalt do." "And she said unto her, All that thou sayest I will do."

And she went down unto the threshing-floor, and did according to all that her mother-in-law bade her. And Boaz said, "Blessed be thou of Jehovah, my daughter: thou hast showed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear

not; I will do to thee all that thou sayest; for all the city of my people doth know that thou art a worthy woman. And now it is true that I am a near kinsman; howbeit there is a kinsman nearer than I. If he will perform unto thee the part of a kinsman, well; let him do the kinsman's part: but if he will not do the part of a kinsman to thee, then will I do the part of a kinsman to thee, as Jehovah liveth."

And he said, "Bring the mantle that is upon thee, and hold it;" and she held it; and he measured six measures of barley, and laid it on her: and he went into the city. And when she came to her mother-in-law, she said, "Who art thou, my daughter?"

And she told her all that the man had done to her. And she said, "These six measures of barley gave he me; for he said, Go not empty unto thy mother-in-law."

Then said she, "Sit still, my daughter, until thou know how the matter will fall; for the man will not rest, until he have finished the thing this day."

Now Boaz went up to the gate, and sat him down there: and, behold, the near kinsman of whom Boaz spake came by; unto whom he said, "Ho, such a one! turn aside, and sit down here." And he turned aside, and sat down.

And he took ten men of the elders of the city, and said, "Sit ye down here." And they sat down. And he said unto the near kinsman, "Naomi, that is come again out of the country of Moab, selleth the parcel of land, which was our brother Elimelech's: and I thought to disclose it unto thee, saying, Buy it before them that sit here, and before the elders of my people. If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know; for there is none to redeem it besides thee; and I am after thee."

And he said, "I will redeem it."

Then said "Boaz, What day thou buyest the field of the hand of Naomi, thou must buy it also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance." And the near kinsman said,

"I cannot redeem it for myself, lest I mar mine own in-

heritance: take thou my right of redemption on thee; for I cannot redeem it."

Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbor; and this was the manner of attestation in Israel.

So the near kinsman said unto Boaz, "Buy it for thyself." And he drew off his shoe. And Boaz said unto the elders, and unto all the people, "Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his place: ye are witnesses this day." And all the people that were in the gate, and the elders, said,

"We are witnesses." So Boaz took Ruth, and she became his wife.

THE BOY SAMUEL.

[FROM I SAMUEL, CHAP. 3.]

HANNAH, the wife of Elkanah, who lived in the hill country of Ephraim, had no children, which grieved her much and she wept, and did not eat. And Elkanah her husband said to her, "Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? am not I better to thee than ten sons?"

Now Eli the priest was sitting upon his seat by the door-post of the temple of Jehovah. And she was in bitterness of soul, and prayed unto Jehovah, and wept sore. And she vowed a vow, and said, "O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him

THE INFANT SAMUEL

FROM THE PAINTING BY SIR JOSHUA REYNOLDS

Probably no painter in the world had a greater insight of the character of women and children than Sir Joshua Reynolds—the most famous English portraitist of the Eighteenth Century, and the founder of the Royal Academy of London. It was only natural, therefore, that he should choose for one of his subjects the best known child of Old Testament Story—the Infant Samuel. As he kneels, we hear him say:—"Speak, Lord, for thy servant heareth."

unto Jehovah all the days of his life, and there shall no razor come upon his head."

And as she continued praying before Jehovah, Eli marked her mouth. Now Hannah spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, "How long wilt thou be drunken? put away thy wine from thee." And Hannah answered and said, "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah. Count not thy handmaid for a wicked woman; for out of the abundance of my complaint and my provocation have I spoken hitherto." Then Eli answered and said, "Go in peace; and the God of Israel grant thy petition that thou hast asked of him." And she said, "Let thy handmaid find favor in thy sight." So the woman went her way, and did eat; and her countenance was no more sad.

In the course of time Jehovah remembered her and answered her prayer. She had a son and she called his name Samuel, saying, "Because I have asked him of Jehovah."

And when she had weaned him, she brought the child to Eli. And she said, "Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah. For this child I prayed; and Jehovah hath given me my petition which I asked of him: therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah."

And Elkanah went to Ramah to his house. And Samuel did minister unto Jehovah before Eli the priest, being a child, girded with a linen ephod. Moreover his mother made him a little robe, and brought it to him from year to year, when she came up with her husband to offer the yearly sacrifice. And Eli blessed Elkanah and his wife. And the child Samuel grew before Jehovah, and increased in favor both with Jehovaha, and also with men.

And the word of Jehovah was precious in those days; there was no frequent vision; at that time, when Eli was laid down in his place, (now his eyes had begun to wax

dim, so that he could not see,) and the lamp of God was not yet gone out, and Samuel was laid down to sleep, in the temple of Jehovah, where the ark of God was; and Jehovah called Samuel: and he said, "Here am I." And he ran unto Eli, and said, "Here am I; for thou calledst me." And he said, "I called not; lie down again." And he went and lay down.

And Jehovah called Samuel yet again. And Samuel arose and went to Eli, and said, "Here am I; for thou calledst me."

And he answered, "I called not, my son; lie down again." Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him.

And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, "Here am I; for thou calledst me." And Eli perceived that Jehovah had called the child.

Therefore Eli said unto Samuel, "Go, lie down: and it shall be, if he call thee, that thou shalt say, "Speak, Jehovah; for thy servant heareth." So Samuel went and lay down in his place.

And Jehovah came and stood, and called as at other times, "Samuel, Samuel." Then Samuel said, "Speak; for thy servant heareth." And Jehovah said to Samuel, "Behold, I will do a thing in Israel at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house, from the beginning even unto the end. For I have told him that I will judge his house for ever, for the iniquity which he knew, because his sons did bring a curse upon themselves, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever."

And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said, "Samuel, my son." And he said, "Here am I." And he said, "What is the thing that Jehovah hath spoken unto thee? I pray thee, hide it not from me: God do so

to thee, and more also, if thou hide any thing from me of all the things that he spake unto thee." And Samuel told him every whit, and hid nothing from him. And he said, "It is Jehovah: let him do what seemeth him good."

And Samuel grew, and Jehovah was with him, and did let none of his words fall to the ground. And all Israel knew that Samuel was established to be a prophet of Jehovah. And Jehovah appeared again in Shiloh; for Jehovah revealed himself to Samuel in Shiloh by the word of Jehovah. And the word of Samuel came to all Israel

DAVID AND GOLIATH.

[FROM I. SAMUEL, CHAP. 17.]

NOW the Philistines gathered together their armies to battle. And Saul and the men of Israel were gathered together, and set the battle in array. And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side: and there was a valley between them. And there went out a champion out of the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span. And he had a helmet of brass upon his head, and he was clad with a coat of mail. And he had greaves of brass upon his legs, and a javelin of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his shield-bearer went before him. And he stood and cried unto the armies of Israel, and said unto them, "Why are ye come out to set your battle in array? am not I a Philistine, and ye servants to Saul? choose you a man for you, and let him come down to me. If he be able to fight with me, and kill me, then will we be your servants; but if I prevail against him, and kill him, then shall ye be our servants, and serve us."

And the Philistine said, "I defy the armies of Israel this day; give me a man, that we may fight together."

And when Saul and all Israel heard those words of the Philistine, they were dismayed, and greatly afraid.

Now David was the youngest son of Jesse, and the three eldest followed Saul. He went to and fro from Saul to feed his father's sheep at Beth-lehem. And the Philistine drew near morning and evening, and presented himself forty days.

And Jesse said unto David his son, "Take now for thy brethren this parched grain, and these ten loaves, and carry them quickly to the camp to thy brethren; and bring these ten cheeses unto the captain of their thousand, and look how thy brethren fare, and take their pledge." Now Saul, and they, and all the men of Israel, were in the vale of Elah, fighting with the Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took, and went, as Jesse had commanded him; and he came to the place of the wagons, as the host which was going forth to the fight shouted for the battle. And Israel and the Philistines put the battle in array, army against army. And David left his baggage in the hand of the keeper of the baggage, and ran to the army, and came and saluted his brethren. And as he talked with them, behold, there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spake according to the same words: and David heard them. And all the men of Israel, when they saw the man, fled from him, and were sore afraid.

And the men of Israel said, "Have ye seen this man that is come up? surely to defy Israel is he come up: and it shall be, that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel."

David spake to the men that stood by him, saying, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel? for who is this Philistine, that he should defy the armies of the living God?" And the people answered him after this manner, saying, "So shall it be done to the man that killeth him."

And Eliab his eldest brother heard when he spake unto

the men; and Eliab's anger was kindled against David, and he said, "Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle." And David said, "What have I now done? Is there not a cause?" And he turneth away from him toward another, and spake after the same manner: and the people answered him again after the former manner.

And when the words were heard which David spake, they rehearsed them before Saul; and he sent for him. And David said to Saul, "Let no man's heart fail because of him; thy servant will go and fight with this Philistine." And Saul said to David, "Thou art not able to go against this Philistine to fight with him; for thou art but a youth, and he a man of war from his youth."

David said unto Saul, "Thy servant was keeping his father's sheep; and when there came a lion, or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth, and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant smote both the lion and the bear: and this Philistine shall be as one of them, seeing he hath defied the armies of the living God."

And David said, "Jehovah that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine." And Saul said unto David, "Go, and Jehovah shall be with thee." And Saul clad David with his apparel, and he put a helmet of brass upon his head, and he clad him with a coat of mail. And David girded his sword upon his apparel, and he assayed to go; for he had not proved it. And David said unto Saul, "I cannot go with these; for I have not proved them." And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his wallet; and his sling was in his hand: and he drew near to the Philistine.

And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And

when the Philistine looked about, and saw David, he disdained him; for he was but a youth, and ruddy, and withal of a fair countenance. The Philistine said unto David, "Am I a dog, that thou comest to me with staves?" And the Philistine cursed David by his gods. And the Philistine said to David, "Come to me, and I will give thy flesh unto the birds of the heavens, and to the beasts of the field." Then said David to the Philistine, "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of Jehovah of hosts, the God of the armies of Israel, whom thou hast defied. This day will Jehovah deliver thee into my hand; and I will smite thee, and take thy head from off thee; and I will give the dead bodies of the host of the Philistines this day unto the birds of the heavens, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel, and that all this assembly may know that Jehovah saveth not with sword and spear; for the battle is Jehovah's, and he will give you into our hand." And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hastened, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slung it, and smote the Philistine in his forehead; and the stone sank into his forehead, and he fell upon his face to the earth.

So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David. Then David ran, and stood over the Philistine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. When the Philistines saw that their champion was dead, they fled. And the men of Israel and of Judah arose, and shouted, and pursued the Philistines. And the children of Israel returned from chasing after the Philistines, and they plundered their camp. And David took the head of the Philistine, and brought it to Jerusalem; but he put his armor in his tent.

SOLOMON AND THE QUEEN OF SHEBA.

[FROM I KINGS, CHAP. 10.]

WHEN the queen of Sheba heard of the fame of Solomon concerning the name of Jehovah, she came to prove him with hard questions.

And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heartt. And Solomon told her all her questions: there was not any thing hid from the king which he told her not. And when the queen of Sheba had seen all the wisdom of Solomon, and the house that he had built, and the food of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up unto the house of Jehovah; there was no more spirit in her.

And she said to the king, "It was a true report that I heard in mine own land of thine acts, and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me; thy wisdom and prosperity exceed the fame which I heard. Happy are thy men, happy are these thy servants, that stand continually before thee, and that hear thy wisdom. Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel: because Jehovah loved Israel for ever, therefore made he thee king, to do justice and righteousness."

And she gave the king a hundred and twenty talents of gold, and of spices very great store, and precious stones: there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon.

And king Solomon gave to the queen of Sheba all her desire, whatsoever she asked, besides that which Solomon gave her of his royal bounty. So she turned, and went to her own land, she and her servants.

ELIJAH AND THE WIDOW'S SON.

[FROM I. KINGS, CHAP. 17.]

ELIJAH said unto King Ahab, "As Jehovah, the God of Israel, liveth, before whom I stand, there shall not be dew nor rain these years but according to my word." And the word of Jehovah came unto him, saying, "Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before the Jordan. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there." So he went and did according unto the word of Jehovah. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook. And after a while the brook dried up, because there was no rain in the land.

And the word of Jehovah came unto him, saying, "Arise, get thee to Zarephath, and dwell there: I have commanded a widow there to sustain thee." So he arose and went to Zarephath; and when he came to the gate of the city, behold, a widow was there gathering sticks: and he called to her, and said, "Fetch me, I pray thee, a little water in a vessel, that I may drink."

And as she was going to fetch it, he called to her, and said, "Bring me, I pray thee, a morsel of bread in thy hand." And she said, "As Jehovah thy God liveth, I have not a cake, but a handful of meal in the jar, and a little oil in the cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die."

And Elijah said unto her, "Fear not; go and do as thou hast said; but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith Jehovah, the God of Israel, The jar of meal shall not waste, neither shall the cruse of oil fail, until the day that Jehovah sendeth rain upon the earth." And she went and did according to the saying of Elijah: and she, and he, and her house, did

eat many days. The jar of meal wasted not, neither did the cruse of oil fail, according to the word of Jehovah, which he spake by Elijah.

And after these things, the son of the woman, the mistress of the house, fell sick; and his sickness was so sore, that there was no breath left in him. And she said unto Elijah, "What have I to do with thee, O thou man of God? thou art come unto me to bring my sin to remembrance, and to slay my son!" And he said unto her, "Give me thy son." And he took him out of her bosom, and carried him up into the chamber, where he abode, and laid him upon his own bed.

And he cried unto Jehovah, and said, "O Jehovah my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" And he stretched himself upon the child three times, and cried unto Jehovah, and said, "O Jehovah my God, I pray thee, let this child's soul come into him again." And Jehovah hearkened unto the voice of Elijah; and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother; and Elijah said, "See, thy son liveth." And the woman said unto Elijah, "Now I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth."

NAAMAN, THE LEPER.

[FROM II KINGS, CHAP. 5.]

NAAMAN, captain of the host of the king of Syria, was a great man with his master, and honorable, because by him Jehovah had given victory unto Syria: he was also a mighty man of valor, but he was a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maiden; and she waited on Naaman's wife.

And she said unto her mistress, "Would that my lord

were with the prophet that is in Samaria! then would he recover him of his leprosy."

And one went in, and told his lord, saying, "Thus and thus said the maiden, that is of the land of Israel." And the king of Syria said, "Go now, and I will send a letter unto the king of Israel."

He departed, and took with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment. And he brought the letter to the king of Israel, saying, "And now when this letter is come unto thee, behold, I have sent Naaman my servant to thee, that thou mayest recover him of his leprosy."

When the king of Israel had read the letter, he rent his clothes, and said, "Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? but consider, I pray you, and see how he seeketh a quarrel against me."

When Elisha the man of God heard that the king of Israel had rent his clothes, he sent to the king, saying, "Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel."

So Naaman came with his horses and with his chariots, and stood at the door of the house of Elisha. And Elisha sent a messenger unto him, saying, "Go and wash in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

But Naaman was wroth, and went away, and said, "Behold, I thought, He will surely come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and recover the leper. Are not Abanah and Pharpar, the rivers of Damascus, better than all the waters of Israel? may I not wash in them, and be clean?" So he turned and went away in a rage.

And his servants came near, and spake unto him, and said, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?"

Then went he down, and dipped himself seven times in

the Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

And he returned to the man of God, he and all his company, and came, and stood before him; and he said, "Behold now, I know that there is no God in all the earth, but in Israel: now therefore, I pray thee, take a present of thy servant."

But he said, "As Jehovah liveth, before whom I stand, I will receive none."

And he urged him to take it; but he refused. And Naaman said, "If not, yet, I pray thee, let there be given to thy servant two mules' burden of earth; for thy servant will henceforth offer neither burnt-offering nor sacrifice unto other gods, but unto Jehovah. In this thing Jehovah pardon thy servant: when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow myself in the house of Rimmon, Jehovah pardon thy servant in this thing." And he said unto him, "Go in peace." So he departed from him a little way.

But Gehazi, the servant of Elisha the man of God, said, "Behold, my master hath spared this Naaman the Syrian, in not receiving at his hands that which he brought: as Jehovah liveth, I will run after him, and take somewhat of him." So Gehazi followed after Naaman.

When Naaman saw one running after him, he alighted from the chariot to meet him, and said, "Is all well?" And he said, "All is well. My master hath sent me, saying, Behold, even now there are come to me from the hill-country of Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment."

Naaman said, "Be pleased to take two talents." And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his servants: and they bare them before him. And when he came to the hill, he took them from their hand, and bestowed them in the house; and he let the men go, and

they departed. But he went in, and stood before his master.

And Elisha said unto him, "Whence comest thou, Gehazi?" And he said, "Thy servant went no whither." And he said unto him, "Went not my heart with thee, when the man turned from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards and vineyards, and sheep and oxen, and men-servants and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever."

And he went out from his presence a leper as white as snow.

QUEEN ESTHER.

[FROM THE BOOK OF ESTHER.]

IN the days of Ahasuerus (this is Ahasuerus who reigned from India even unto Ethiopia, over a hundred and seven and twenty provinces), when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan the palace, in the third year of his reign, he made a feast unto all his princes and his servants; the power of Persia and Media, the nobles and princes of the provinces, being before him; when he showed the riches of his glorious kingdom and the honor of his excellent majesty, even a hundred and fourscore days. And when these days were fulfilled, the king made a feast unto all the people that were present in Shushan the palace, both great and small, seven days, in the court of the garden of the king's palace.

Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus. On the seventh day, when the heart of the king was merry, he commanded the seven chamberlains that ministered in his presence to bring Vashti the queen before the king with the crown royal, to show the peoples and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come at the king's commandment by

the chamberlains: therefore was the king very wroth, and his anger burned in him.

Then the king said to the wise men, "What shall we do unto the queen Vashti according to law, because she hath not done the bidding of the king Ahasuerus by the chamberlains?"

And Memucan answered before the king and the princes, "Vashti the queen hath not done wrong to the king only, but also to all the princes, and to all the peoples that are in all the provinces of the king Ahasuerus. If it please the king, let there go forth a royal commandment from him, and let it be written among the laws of the Persians and the Medes, that it be not altered, that Vashti come no more before king Ahasuerus; and let the king give her royal estate unto another that is better than she."

And the saying pleased the king and the princes; and the king did according to the word of Memucan.

When the wrath of king Ahasuerus was pacified, he remembered Vashti, and what she had done, and what was decreed against her. Then said the king's servants that ministered unto him, "Let there be fair young virgins sought for the king: and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, and let the maiden that pleaseth the king be queen instead of Vashti." And the thing pleased the king; and he did so.

There was a certain Jew in Shushan the palace, whose name was Mordecai, a Benjamite, who had been carried away from Jerusalem with the captives that had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter: for she had neither father nor mother, and the maiden was fair and beautiful; and when her father and mother were dead, Mordecai took her for his own daughter.

So, when the king's commandment and his decree was heard, and when many maidens were gathered together,

Esther was taken into the king's house; and the maiden pleased him, and she obtained kindness of him; and he removed her and her maidens to the best place of the house of the women. Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not make it known. And Mordecai walked every day before the court of the women's house, to know how Esther did, and what would become of her.

And Esther obtained favor in the sight of all of them that looked upon her; and the king loved Esther above all the women, and she obtained favor and kindness in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti. Then the king made a great feast unto all his princes and servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the bounty of the king.

Esther had not yet made known her kindred nor her people; as Mordecai had charged her; for Esther did the commandment of Mordecai, like as when she was brought up with him. While Mordecai was sitting in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those that kept the threshold, were wroth, and sought to lay hands on the king Ahasuerus. And the thing became known to Mordecai, who showed it unto Esther the queen; and Esther told the king thereof in Mordecai's name. And when inquisition was made of the matter, and it was found to be so, they were both hanged on a tree: and it was written in the book of the chronicles before the king.

After these things did king Ahasuerus promote Haman, and advanced him, and set his seat above all the princes that were with him. And all the king's servants, that were in the king's gate, bowed down, and did reverence to Haman; for the king had so commanded concerning him. But Mordecai bowed not down, nor did him reverence. Then the king's servants, that were in the king's gate, said unto Mordecai, "Why transgressest thou the king's commandment?" Now it came to pass, when they spake daily unto him, and he hearkened not unto them,

that they told Haman, to see whether Mordecai's matters would stand: for he had told them that he was a Jew. And when Haman saw that Mordecai bowed not down, nor did him reverence, then was Haman full of wrath. But he thought scorn to lay hands on Mordecai alone; for they had made known to him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai.

Haman said unto king Ahasuerus, "There is a certain people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from those of every people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they be destroyed: and I will pay ten thousand talents of silver into the hands of those that have the charge of the king's business, to bring it into the king's treasuries."

And the king took his ring from his hand, and gave it unto Haman, the Jew's enemy.

And the king said unto Haman, "The silver is given to thee, the people also, to do with them as it seemeth good to thee."

Then were the king's scribes called in; and there was written according to all that Haman commanded unto the king's satraps, and to the governors that were over every province, and to the princes of every people, to every province according to the writing thereof, and to every people after their language; in the name of king Ahasuerus was it written, and it was sealed with the king's ring. And letters were sent by posts into all the king's provinces, to destroy, to slay, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey. And the king and Haman sat down to drink; but the city of Shushan was perplexed.

Now when Mordecai knew all that was done, he rent his clothes, and put on sackcloth with ashes, and went out

into the midst of the city, and cried with a loud and bitter cry; and he came even before the king's gate: for none might enter within the king's gate clothed with sackcloth. And in every province, whithersoever the king's commandment and his decree came, there was great mourning among the Jews, and fasting, and weeping, and wailing; and many lay in sackcloth and ashes.

And Esther's maidens and her chamberlains came and told it her; and the queen was exceedingly grieved: and she sent raiment to clothe Mordecai, and to take his sackcloth from off him; but he received it not. Then called Esther for one of the king's chamberlains, whom he had appointed to attend upon her, and charged him to go to Mordecai, to know what this was, and why it was. So Hathach went forth to Mordecai unto the broad place of the city, which was before the king's gate. And Mordecai told him of all that had happened unto him, and the exact sum of the money that Haman had promised to pay to the king's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was given out in Shushan to destroy them, to show it unto Esther, and to declare it unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him, for her people.

And Hathach came and told Esther the words of Mordecai. Then Esther spake unto Hathach, and gave him a message unto Mordecai, saying:

"All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law for him, that he be put to death, except those to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days."

And they told to Mordecai Esther's words.

Then Mordecai bade them return answer unto Esther, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then will relief and

deliverance arise to the Jews from another place, but thou and thy father's house will perish: and who knoweth whether thou art not come to the kingdom for such a time as this?"

Then Esther bade them return answer unto Mordecai, "Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast in like manner; and so will I go in unto the king, which is not according to the law: and if I perish, I perish."

So Mordecai went his way, and did according to all that Esther had commanded him.

Now on the third day, Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the entrance of the house. And when the king saw Esther the queen standing in the court, she obtained favor in his sight; and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

Then said the king unto her, "What wilt thou, queen Esther? and what is thy request? it shall be given thee even to the half of the kingdom." And Esther said, "If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him."

Then the king said, "Cause Haman to make haste, that it may be done as Esther hath said." So the king and Haman came to the banquet that Esther had prepared.

The king said unto Esther at the banquet of wine, "What is thy petition? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

Then answered Esther, and said, "My petition and my request is: "if I have found favor in the sight of the king, and if it please the king to grant my petition, and to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to-morrow as the king hath said."

Then went Haman forth that day joyful and glad of

heart: but when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was filled with wrath against Mordecai. Nevertheless Haman refrained himself, and went home; and he sent and fetched his friends and Zeresh his wife. And Haman recounted unto them the glory of his riches, and the multitude of his children, and all the things wherein the king had promoted him, and how he had advanced him above the princes and servants of the king.

Haman said moreover, "Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared but myself; and to-morrow also am I invited by her together with the king. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the king's gate."

Then said his wife and all his friends unto him, "Let a gallows be made fifty cubits high, and in the morning speak thou unto the king that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman; and he caused the gallows to be made.

On that night could not the king sleep; and he commanded to bring the book of records of the chonicles, and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, of those that kept the threshold, who had sought to lay hands on the king Ahasuerus.

And the king said, "What honor and dignity hath been bestowed on Mordecai for this?

Then said the king's servants that ministered unto him, "There is nothing done for him."

The king said, "Who is in the court?" Now Haman was come into the outward court of the king's house, to speak unto the king to hang Mordecai on the gallows that he had prepared for him.

And the king's servants said unto him, "Behold, Haman standeth in the court." And the king said, "Let him come in."

So Haman came in. And the king said unto him,

"What shall be done unto the man whom the king delighteth to honor?"

Now Haman said in his heart, "To whom would the king delight to do honor more than to myself?"

And Haman said unto the king, "For the man whom the king delighteth to honor, let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on the head of which a crown royal is set: and let the apparel and the horse be delivered to the hand of one of the king's most noble princes, that they may array the man therewith whom the king delighteth to honor, and cause him to ride on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor."

Then the king said to Haman, "Make haste, and take the apparel and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the king's gate: let nothing fail of all that thou hast spoken."

Then took Haman the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, "Thus shall it be done unto the man whom the king delighteth to honor."

And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having his head covered. And Haman recounted unto Zeresh his wife and all his friends every thing that had befallen him.

Then said his wise men and Zeresh his wife unto him, "If Mordecai, before whom thou hast begun to fall, be of the seed of the Jews, thou shalt not prevail against him, but shalt surely fall before him."

While they were yet talking with him, came the king's chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

So the king and Haman came to banquet with Esther the queen. And the king said again unto Esther on the second day at the banquet of wine, "What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? even to the half of the kingdom it shall be performed."

Then Esther the queen answered and said, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my peace, although the adversary could not have compensated for the king's damage."

Then spake the king Ahasuerus and said unto Esther the queen, "Who is he, and where is he, that durst presume in his heart to do so?"

And Esther said, "An adversary and an enemy, even this wicked Haman."

Then Haman was afraid before the king and the queen. And the king arose in his wrath from the banquet of wine and went into the palace garden: and Haman stood up to make request for his life to Esther the queen; for he saw that there was evil determined against him by the king.

Said Harbonah, one of the chamberlains, "Behold also, the gallows fifty cubits high, which Haman hath made for Mordecai, who spake good for the king, standeth in the house of Haman."

And the king said, "Hang him thereon."

So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the king's wrath pacified.

On that day did the king Ahasuerus give the house of Haman the Jews' enemy unto Esther the queen. And Mordecai came before the king; for Esther had told what he was unto her. And the king took off his ring, which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

And Esther spake yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device that he had devised against the Jews. Then the king held out to Esther the golden sceptre. So Esther arose, and stood before the king.

And she said, "If it please the king, and if I have found favor in his sight, and the thing seem right before the

king, and I be pleasing in his eyes, let it be written to reverse the letters devised by Haman, the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's provinces: for how can I endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?"

Then the king Ahasuerus said unto Esther the queen and to Mordecai the Jew, "Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews. Write ye also to the Jews, as it pleaseth you, in the king's name, and seal it with the king's ring; for the writing which is written in the king's name, and sealed with the king's ring, may no man reverse."

Then were the king's scribes called at that time, in the third month, on the three and twentieth day thereof; and it was written according to all that Mordecai commanded unto the Jews, and to the satraps, and the governors and princes of the provinces which are from India unto Ethiopia, a hundred twenty and seven provinces, unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

He wrote in the name of the king Ahasuerus, and sealed it with the king's ring, and sent letters by posts on horseback, riding on swift steeds that were used in the king's service, bred of the stud; wherein the king granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish, all the power of the people and province that would assault them, their little ones and women, and to take the spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, namely, upon the thirteenth day of the twelfth month, which is the month Adar.

So the posts that rode upon swift steeds that were used in the king's service went out, being hastened and pressed on by the king's commandment; and the decree was given out in Shushan the palace.

And Mordecai went forth from the presence of the

king in royal apparel of blue and white, and with a great crown of gold, and with a robe of fine linen and purple: and the city of Shushan shouted and was glad. The Jews had light and gladness, and joy and honor. And in every province, and in every city, whithersoever the king's commandment and his decree came, the Jews had gladness and joy, a feast and a good day. And many from among the peoples of the land became Jews; for the fear of the Jews was fallen upon them.

Now in the twelfth month, which is the month Adar, on the thirteenth day of the same, when the king's commandment and his decree drew near to be put in execution, on the day that the enemies of the Jews hoped to have rule over them, (whereas it was turned to the contrary, that the Jews had rule over them that hated them,) the Jews gathered themselves together in their cities throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt: and no man could withstand them; for the fear of them was fallen upon all the peoples. And all the princes of the provinces, and the satraps, and the governors, and they that did the king's business, helped the Jews; because the fear of Mordecai was fallen upon them. For Mordecai was great in the king's house, and his fame went forth throughout all the provinces; for the man Mordecai waxed greater and greater.

And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men in Shushan; but on the spoil they laid not their hand. And the other Jews that were in the king's provinces gathered themselves together, and stood for their lives, and had rest from their enemies, and slew of them that hated them seventy and five thousand; but on the spoil they laid not their hand.

But the Jews that were in Shushan assembled together on the thirteenth day thereof, and on the fourteenth thereof; and on the fifteenth day of the same they rested, and made it a day of feasting and gladness. Therefore do the Jews of the villages, that dwell in the unwalled

towns, make the fourteenth day of the month Adar a day of gladness and feasting, and a good day, and of sending portions one to another.

And because Haman the son of Hammedatha, the Agagite, the enemy of all the Jews, had plotted against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them and to destroy them; they called these days Purim, after the name of Pur.

THE FEAST OF BELSHAZZAR.

[FROM DANIEL, CHAP. 5.]

BELSHAZZAR the king made a great feast to a thousand of his lords, and drank wine before the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels which Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his lords might drink therefrom. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his lords drank from them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood and of stone.

In the same hour came forth the fingers of a man's hand and wrote over against the candlestick upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed in him, and his thoughts troubled him; and the joints of his loins were loosed, and his knees smote one against another. The king cried aloud to bring in the enchanters, the Chaldeans, and the soothsayers.

The king spake and said to the wise men of Babylon, "Whosoever shall read this writing, and show me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom."

Then came in all the king's wise men; but they could

not read the writing, nor make known to the king the interpretation. Then was king Belshazzar greatly troubled, and his countenance was changed in him, and his lords were perplexed.

Now the queen by reason of the words of the king and his lords came into the banquet house: the queen spake and said, "O king, live for ever; let not thy thoughts trouble thee, nor let thy countenance be changed: there is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, were found in him; and the king Nebuchadnezzar thy father, the king, I say, thy father, made him master of the magicians, enchanters, Chaldeans and soothsayers; forasmuch as an excellent spirit and knowledge, and understanding, interpreting of dreams, and showing of dark sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will show the interpretation."

Then was Daniel brought in before the king. The king spake and said unto Daniel, "Art thou that Daniel, who art of the children of the captivity of Judah, whom the king my father brought out of Judah? I have heard of thee, that the spirit of the gods is in thee, and that light and understanding and excellent wisdom are found in thee. And now the wise men, the enchanters, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. But I have heard of thee, that thou canst give interpretations, and dissolve doubts: now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom."

Then Daniel answered and said before the king, "Let thy gifts be to thyself, and give thy rewards to another; nevertheless I will read the writing unto the king, and make known to him the interpretation. O thou king, the Most High God gave Nebuchadnezzar thy father the king-

dom, and greatness, and glory, and majesty: and because of the greatness that he gave him, all the peoples, nations, and languages trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he raised up, and whom he would he put down. But when his heart was lifted up, and his spirit was hardened so that he dealt proudly, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men, and his heart was made like the beasts', and his dwelling was with the wild asses: he was fed with grass like oxen, and his body was wet with the dew of heaven; until he knew that the Most High God ruleth in the kingdom of men, and that he setteth up over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thy heart, though thou knewest all this, but hast lifted up thyself against the Lord of heaven; and they have brought the vessels of his house before thee, and thou and thy lords have drunk wine from them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified; then was the part of the hand sent from before him, and this writing was inscribed.

"And this is the writing that was inscribed:

"MENE, MENE, TEKEL, UPHARSIN.

' This is the interpretation of the thing: MENE; God hath numbered thy kingdom, and brought it to an end. TEKEL; thou art weighed in the balances, and art found wanting. PERES; thy kingdom is divided, and given to the Medes and Persians."

Then commanded Belshazzar, and they clothed Daniel with purple, and put a chain of gold about his neck, and made proclamation concerning him, that he should be the third ruler in the kingdom.

DANIEL IN THE LIONS' DEN.

[FROM DANIEL, CHAP. 6.]

IT pleased Darius to set over the kingdom a hundred and twenty satraps, who should be throughout the whole kingdom; and over them three presidents, of whom Daniel was one; that these satraps might give account unto them, and that the king should have no damage. Then this Daniel was distinguished above the presients and the satraps, because an excellent spirit was in him; and the king thought to set him over the whole realm.

Then the presidents and the satraps sought to find occasion against Daniel as touching the kingdom; but they could find no occasion nor fault, forasmuch as he was faithful, neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

Then these presidents and satraps assembled together to the king, and said thus unto him, "King Darius, live for ever. All the presidents of the kingdom, the deputies and the satraps, the counsellors and the governors, have consulted together to establish a royal statute, and to make a strong interdict, that whosoever shall ask a petition of any god or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the interdict, and sign the writing, that it be not changed according to the law of the Medes and Persians, which altereth not."

Wherefore King Darius signed the writing and the interdict.

And when Daniel knew that the writing was signed, he went into his house; (now his windows were open in his chamber toward Jerusalem;) and he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.

Then these men assembled together, and found

Daniel making petition and supplication before his God.

Then they came near, and spake before the king concerning the king's interdict: "Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save unto thee, O king, shall be cast into the den of lions?"

The king answered and said, "The thing is true, according to the law of the Medes and Persians, which altereth not."

Then answered they and said before the king, "That Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the interdict that thou hast signed, but maketh his petition three times a day." Then the king, when he heard these words, was sore displeased, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to rescue him. Then these men assembled together unto the king, and said unto the king, "Know, O king, that it is a law of the Medes and Persians, that no interdict nor statute which the king establisheth may be changed."

Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, "Thy God whom thou servest continually, he will deliver thee." And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that nothing might be changed concerning Daniel. Then the king went to his palace, and passed the night fasting; neither were instruments of music brought before him: and his sleep fled from him.

Then the king arose very early in the morning, and went in haste unto the den of lions. And when he came near unto the den to Daniel, he cried with a lamentable voice; the king spake and said to Daniel, "O Daniel, servant of the living God, is thy God, whom thus servest continually, able to deliver thee from the lions?" Then said Daniel unto the king, "O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him in-

nocency was found in me; and also before thee, O king, have I done no hurt."

Then was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he had trusted in his God.

And the king commanded, and they brought those men that had accused Daniel, and they cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and brake all their bones in pieces, before they came to the bottom of the den.

STORIES FROM THE LIFE OF JESUS FOR CHILDREN UP TO TWELVE YEARS OF AGE.

THE BIRTH OF JESUS.

[FROM ST. LUKE 1–2.]

NOW the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to Mary who was betrothed to a man whose name was Joseph, of the house of David. And he came in unto her, and said,

"Hail, thou that art highly favored, the Lord is with thee." But she was greatly troubled at the saying, and cast in her mind what manner of salutation this might be.

And the angel said unto her, "Fear not, Mary: for thou hast found favor with God. And behold, thou shalt have a son, and shalt call his name JESUS. He shall be great, and shall be the Son of the Most High: and the Lord God shall give him unto the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Now in those days, there went out a decree from Cæsar Augustus, that all the world should be enrolled. And all went to enrol themselves, every one to his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, to the city of David, which is called Bethlehem, because he was of the house and family of David; to enrol himself with Mary. And while they were there, she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory

of the Lord shone round about them: and they were sore afraid. And the angel said unto them,

"Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in this city of David a Saviour, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger."

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

"Glory to God in the highest, And on earth peace to men and good will in whom he is well pleased."

And when the angels went away from them into heaven, the shepherds said one to another,

"Let us now go even up to Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us."

And they came with haste, and found both Mary and Joseph, and the babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them.

And when eight days were fulfilled his name was called JESUS.

THE WISE MEN FROM THE EAST.

[FROM ST. MATTHEW, CHAP. 1.]

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, Wise-men from the east came to Jerusalem, saying, "Where is he that is born King of the Jews? for we saw his star in the east, and are come to worship him." And when Herod the king heard it, he was troubled, and all

BETHLEHEM

FROM A PHOTOGRAPH

"Now Christ was born in Bethlehem."

Hark! the Herald Angels Sing
Glory to the new-born King.
Peace on Earth, and mercy mild,
God and Sinners reconciled.
. . . . . .
With the Angel Hosts proclaim
"Christ is born in Bethlehem."
Hark! the Herald Angels Sing
Glory to the new-born King.

Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ should be born. And they said unto him,

"In Bethlehem of Judæa: for thus it is written through the prophet,

'And thou Bethlehem, land of Judah,
Art in on wise least among the princes of Judah:
For out of thee shall come forth a governor,
Who shall be shepherd of my people Israel.'"

Then Herod privily called the Wise-men, and learned of them exactly what time the star appeared. And he sent them to Bethlehem, and said,

"Go and search out exactly concerning the young child; and when ye have found him, bring me word, that I also may come and worship him."

And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. And when they saw the star, they rejoiced with exceeding great joy. And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

THE FLIGHT INTO EGYPT.

[FROM ST. MATTHEW, CHAP. 2.]

NOW when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, "Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him."

And he arose and took the young child and his mother by night, and departed into Egypt; and was there until

the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, "Out of Egypt did I call my son."

THE SLAUGHTER OF THE INNOCENTS.

[FROM ST. MATTHEW, CHAP. 2.]

THEN Herod, when he saw that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had exactly learned of the Wise-men. Then was fulfilled that which was spoken through Jeremiah the prophet, saying,

"A voice was heard in Ramah,
  Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not."

But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, saying,

"Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life."

And he arose and took the young child and his mother, and came into the land of Israel. But when he heard that Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene.

JESUS IN THE TEMPLE.

[FROM ST. LUKE, CHAP. 2.]

AND the child Jesus grew, and waxed strong, filled with wisdom: and the grace of God was upon him.

And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple sitting in the midst of the teachers, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonished; and his mother said unto him,

"Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing."

And he said unto them, "How is it that ye sought me? knew ye not that I must be in my Father's house?" And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all these sayings in her heart.

And Jesus advanced in wisdom and stature, and in favor with God and men.

FEEDING THE FIVE THOUSAND.

[FROM ST. MATTHEW, CHAP. 14.]

JESUS withdrew in a boat, to a desert place apart: and when the multitudes heard thereof, they followed him on foot from the cities.

And he came forth, and saw a great multitude, and he had compassion on them, and healed their sick. And when even was come the disciples came to him, saying, "The place is desert and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food."

But Jesus said unto them, "They have no need to go away; give ye them to eat."

And they say unto him, "We have here but five loaves and two fishes."

And he said, "Bring them hither to me." And he commanded the multitudes to sit down on the grass; and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.

And they all ate and were filled: and they took up that which remained over of the broken pieces twelve baskets full. And they that did eat were about five thousand men, besides women and children.

THE RAISING OF JAIRUS' DAUGHTER.

[FROM ST. MARK, CHAP. 5.]

AND when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him; and he was by the sea. And there cometh one of the rulers of the synagogue, Jairus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying:

"My little daughter is at the point of death: I pray

THE RAISING OF JAIRUS' DAUGHTER

AFTER THE PAINTING BY GUSTAV RICHTLER

This famous picture hangs in the National Gallery of Berlin, Germany. Never was this miraculous occurrence more vividly presented, except in the language of Holy Writ, than it is here. "As He said 'Maid Arise', her spirit came again and she arose straightway." We see her in the very act of arising, the parents and the three disciples gazing with wonder and astonishment.

thee, that thou come and lay thy hands on her, that she may be made whole, and live." And he went with him; and a great multitude followed him, and they thronged him. . . .

On the way they come from the ruler of the synagogue's house, saying, "Thy daughter is dead: why troublest thou the Teacher any further?"

But Jesus, not heeding the word spoken, saith unto the ruler of the synagogue, "Fear not, only believe."

And he suffered no man to follow with him, save Peter, and James, and John the brother of James. And they come to the house of the ruler of the synagogue; and he beholdeth a tumult, and many weeping and wailing greatly. And when he was entered in, he saith unto them, "Why make ye a tumult, and weep? the child is not dead, but sleepeth." And they laughed him to scorn. But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and goeth in where the child was. And taking the child by the hand, he saith unto her, "*Talitha cumi;*" which is, being interpreted, "Damsel, I say unto thee, Arise." And straightway the damsel rose up, and walked; for she was twelve years old. And they were amazed straightway with a great amazement. And he charged them much that no man should know this: and he commanded that something should be given her to eat.

JESUS STILLS THE TEMPEST.

[FROM ST. MARK, CHAP. 5.]

AND when even was come, he saith unto them, "Let us go over unto the other side."

And leaving the multitude, they take him with them, even as he was, in the boat. And other boats were with him. And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling. And he himself was in the stern, asleep on

the cushion: and they awake him, and say unto him, "Teacher, carest thou not that we perish?"

And he awoke, and rebuked the wind, and said unto the sea, "Peace, be still." And the wind ceased, and there was a great calm.

And he said unto them, "Why are ye fearful? have ye not yet faith?" And they feared exceedingly, and said one to another, "Who then is this, that even the wind and the sea obey him?"

JESUS HEALS THE PARALYTIC.

[FROM ST. LUKE, CHAP. 5.]

ON one of those days, Jesus was teaching; and there were Pharisees and doctors of the law sitting by, who were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him to heal.

And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him. And not finding by what way they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus. And seeing their faith, he said, "Man, thy sins are forgiven thee."

And the scribes and the Pharisees began to reason, saying, "Who is this that speaketh blasphemies? Who can forgive sins, but God alone?" But Jesus, perceiving their reasonings, answered and said unto them, "Why reason ye in your hearts? Which is easier, to say, 'Thy sins are forgiven thee;' or to say, 'Arise and walk?' But that ye may know that the Son of man hath authority on earth to forgive sins" (he said unto him that was palsied), "I say unto thee, 'Arise, and take up thy couch, and go unto thy house.'" And immediately he rose up before them, and took up that whereon he lay, and departed to his house, glorifying God. And amazement took hold on all, and they glorified God; and they were

JESUS BLESSING LITTLE CHILDREN

FROM THE PAINTING BY C. G. PFANNSCHMIDT

I think when I read that sweet story of old,
When Jesus was here among men,
He called little children like lambs to His fold
I should like to have been with Him then.
I wish that His hands had been placed on my head
That His arms had been thrown around me
And that I might have seen His kind look when He said:—
"Let the little ones come unto me."

filled with fear, saying, "We have seen strange things to-day."

JESUS AND THE LITTLE CHILDREN.

[FROM ST. LUKE, CHAP. 18.]

THEY were one day bringing unto him their babes, that he should touch them: but when the disciples saw it, they rebuked them. But Jesus called them unto him, saying, "Suffer the little children to come unto me, and forbid them not: for to such belongeth the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." And he took them in his arms and blessed them.

THE TEACHING AND THE PARABLES OF JESUS.

FROM THE SERMON ON THE MOUNT.

[FROM ST. LUKE, CHAP. 6, AND ST. MATTHEW, CHAP. 5.]

JESUS went out into the mountain to pray; and he continued all night in prayer to God. And when it was day, he called his disciples; and he chose from them twelve, whom he also named apostles. And he lifted up his eyes on his disciples, and said:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven.

"Blessed are they that mourn: for they shall be comforted.

"Blessed are the meek: for they shall inherit the earth.

"Blessed are they that hunger and thirst after righteousness: for they shall be filled.

"Blessed are the merciful: for they shall obtain mercy.

"Blessed are the pure in heart: for they shall see God.

"Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you.

"But woe unto you that are rich! for ye have received your consolation. Woe unto you, ye that are full now! for ye shall hunger. Woe unto you, ye that laugh now! for ye shall mourn and weep. Woe unto you, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

"But I say unto you that hear, Love your enemies, do good to them that hate you, bless them that curse you,

pray for them that despitefully use you. To him that smiteth thee on the one cheek offer also the other; and from him that taketh away thy cloak withhold not thy cloak also. Give to every one that asketh thee; and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. And if ye love them that love you, what thank have ye? for even sinners love those that love them. And if ye do good to them that do good to you, what thank have ye? for even sinners do the same. And if ye lend to them of whom ye hope to receive, what thank have ye? even sinners lend to sinners, to receive again as much. But love your enemies, and do them good, and lend, never despairing; and your reward shall be great, and ye shall be sons of the Most High: for he is kind toward the unthankful and evil. Be ye merciful, even as your Father is merciful. And judge not, and ye shall not be judged: and condemn not, and ye shall not be condemned: release, and ye shall be released: give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure ye mete it shall be measured to you again.

THE LORD'S PRAYER.

[FROM ST. MATTHEW, CHAP. 6.]

WHEN thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee. . . .

After this manner therefore pray ye:
Our Father who art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done on earth as it is in heaven.
Give us this day our daily bread.

And forgive us our trespasses as we forgive those who trespass against us.

And lead us not into temptation, but deliver us from evil.

For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

THE DEBTOR.

[FROM ST. MATTHEW, CHAP. 18.]

PETER came, and said to Jesus:

"Lord, how oft shall my brother sin against me, and I forgive him? until seven times?" Jesus saith unto him:

"I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, who would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him, that owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, 'Lord, have patience with me, and I will pay thee all.'

"And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, who owed him a hundred shillings: and he laid hold on him, and took him by the throat, saying:

" 'Pay what thou owest.'

"So his fellow-servant fell down and besought him, saying:

" 'Have patience with me, and I will pay thee.'

"And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding

sorry, and came and told unto their lord all that was done. Then his lord called him unto him, and saith to him:

"'Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldest not thou also have had mercy on thy fellow-servant, even as I had mercy on thee?'

"And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also my heavenly Father do unto you, if ye forgive not every one his brother from your hearts."

THE GOOD SAMARITAN.

[FROM LUKE, CHAP. 10.]

A CERTAIN lawyer stood up and made trial of Jesus, saying, "Teacher, what shall I do to inherit life?"

And he said unto him:

"What is written in the law? how readest thou?"

And he answering, said:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

And he said unto him, "Thou hast answered right: this do, and thou shalt live."

But he, desiring to justify himself, said unto Jesus:

"And who is my neighbor?"

Jesus made answer and said, "A certain man was going down from Jerusalem to Jericho; and he fell among robbers, who both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him,

and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two shillings, and gave them to the host, and said:

"'Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.'

"Which of these three, thinkest thou, proved neighbor unto him that fell among the robbers?"

And he said, "He that showed mercy on him."

And Jesus said unto him, "Go, and do thou likewise."

THE GOOD SHEPHERD.

[FROM JOHN, CHAP. 10.]

"VERILY, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers."

This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

Jesus therefore said unto them again, "Verily, verily, I say unto you, I am the door of the sheep. All that came before me are thieves and robbers: but the sheep did not hear them. I am the door; by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd: the good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose

own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd."

THE HUSBANDMAN AND THE VINEYARD.

[FROM ST. MATTHEW, CHAP. 21.]

THERE was a man that was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, "They will reverence my son." But the husbandmen, when they saw the son, said among themselves, "This is the heir; come, let us kill him, and take his inheritance." And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons." Jesus saith unto them, "Did ye never read in the scriptures,

" 'The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,

And it is marvellous in our eyes?'

"Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof."

THE LABORERS IN THE VINEYARD.

[FROM ST. MATTHEW, CHAP. 20.]

A MAN that was a householder, went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a shilling a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing in the marketplace idle; and to them he said, "Go ye also into the vineyard, and whatsoever is right I will give you."

And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, "Why stand ye here all the day idle?"

They say unto him, "Because no man hath hired us." He saith unto them, "Go ye also into the vineyard."

And when even was come, the lord of the vineyard saith unto his steward, "Call the laborers, and pay them their hire, beginning from the last unto the first."

And when they came that were hired about the eleventh hour, they received every man a shilling. And when the first came, they supposed that they would receive more; and they likewise received every man a shilling.

And when they received it, they murmured against the householder, saying, "These last have spent but one hour, and thou hast made them equal unto us, who have borne the burden of the day and the scorching heat."

But he answered and said to one of them, "Friend, I do thee no wrong: didst not thou agree with me for a shilling? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is

it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last."

LAZARUS THE BEGGAR.

[FROM ST. LUKE, CHAP. 16.]

THERE was a certain rich man, and he was clothed in purple and fine linen, faring sumptuously every day: and a certain beggar named Lazarus was laid at his gate, full of sores, and desiring to be fed with the crumbs that fell from the rich man's table; yea, even the dogs came and licked his sores. And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said:

"Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am in anguish." But Abraham said:

"Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus in like manner evil things: but now here he is comforted, and thou art in anguish. And besides all this, between us and you there is a great gulf fixed, that they would pass from hence to you may not be able, and that none may cross over from thence to us."

And he said, "I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place."

But Abraham saith, "They have Moses and the prophets; let them hear them."

And he said, "Nay, father Abraham: but if one go to them from the dead, they will repent."

And he said unto him, "If they hear not Moses and the

prophets, neither will they be persuaded, if one rise from the dead."

THE MARRIAGE OF THE KING'S SON.

[FROM ST. MATTHEW, CHAP. 22.]

A CERTAIN king made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, "Tell them that are bidden, 'Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.'" But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

Then saith he to his servants, "The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find bid to the marriage feast."

And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he saith unto him:

"Friend, how camest thou in hither not having a wedding-garment?" And he was speechless.

Then the king said to the servants, "Bind him hand and foot, and cast him out into the outer darkness: there shall be the weeping and the gnashing of teeth. For many are called, but few chosen."

THE LOST SHEEP.

[FROM ST. LUKE, CHAP. 15.]

AND Jesus spake unto them, saying, "What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and his neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, who need no repentance."

THE LOST PIECE OF SILVER.

[FROM ST. LUKE, CHAP. 15.]

JESUS said, "What woman having ten pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbors, saying, 'Rejoice with me, for I have found the piece which I had lost.' Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

THE PRODIGAL SON.

[FROM ST. LUKE, CHAP. 15.]

JESUS said, "A certain man had two sons: and the younger of them said to his father, 'Father, give me the portion of thy substance that falleth to me.' And he divided unto them his living. And not many days after, the younger son gathered all together and

took his journey into a far country; and there he wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that country; and he began to be in want. And he went and joined himself to one of the citizens of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. But when he came to himself he said, 'How many hired servants of my father's have bread enough and to spare, and I perish here with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son: make me as one of thy hired servants.'

"And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, 'Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.'

"But the father said to his servants, 'Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet: and bring the fatted calf, and kill it, and let us eat, and make merry: for this my son was dead, and is alive again; he was lost, and is found.' And they began to be merry.

"Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing. And he called to him one of the servants, and inquired what these things might be.

"And he said unto him, 'Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.' But he was angry, and would not go in: and his father came out, and entreated him.

"But he answered and said to his father, 'Lo, these many years do I serve thee, and I never transgressed a commandment of thine; and yet thou never gavest me a kid, that I might make merry with my friends: but when this thy son came, who hath devoured thy living, thou killedst for him the fatted calf.'

"And he said unto him, 'Son, thou art ever with me, and all that is mine is thine. But it was meet to make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.' "

THE TEN VIRGINS.

[FROM ST. MATTHEW, CHAP. 25.]

TEN virgins took their lamps, and went forth to meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept.

But at midnight there is a cry, "Behold, the bridegroom! Come ye forth to meet him." Then all those virgins arose, and trimmed their lamps.

And the foolish said unto the wise, "Give us of your oil; for our lamps are going out." But the wise answered, saying, "Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves."

And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward come also the other virgins, saying, "Lord, Lord, open to us."

But he answered and said, "Verily I say unto you, I know you not."

Watch therefore, for ye know not the day nor the hour.

THE TEN TALENTS.

[FROM ST. MATTHEW, CHAP. 25.]

A MAN, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey.

Straightway he that received the five talents went and traded with them, and made other five talents.

In like manner he also that received the two gained other two.

But he that received the one went away and digged in the earth, and hid his lord's money.

Now after a long time the lord of those servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, "Lord, thou deliveredst unto me five talents: lo, I have gained other five talents."

His lord said unto him, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."

And he also that received the two talents came and said, "Lord, thou deliveredst unto me two talents: lo, I have gained other two talents."

His lord said unto him, "Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord."

And he also that had received the one talent came and said, "Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own."

But his lord answered and said unto him, "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou

oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth."

THE SOWER.

[FROM ST. MATTHEW, CHAP. 13.]

ONE day Jesus went out of the house, and sat by the sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach. And he spake to them saying, "Behold, the sower went forth to sow; and as he sowed, some seeds fell by the wayside, and the birds came and devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up, because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no root, they withered away. And others fell upon the thorns; and the thorns grew up and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty. He that hath ears, let him hear."

And the disciples came, and said unto him, "Why speakest thou unto them in parables?"

And he answered and said unto them, "Unto you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not,

neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,

" 'By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.'

"But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not. Hear then ye the parable of the sower. When any one heareth the word of the kingdom, and understandeth it not, then cometh the evil one, and snatcheth away that which hath been sown in his heart.

"This is he that was sown by the wayside. And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it; yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

"And he that was sown among the thorns, that is he that heareth the word; and the care of the world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty."

. . . . . .

All these things spake Jesus in parables unto the multitudes; and without a parable spake he nothing unto

them: that it might be fulfilled which was spoken through the prophet, saying,

"I will open my mouth in parables;
I will utter things hidden from the foundation of the world."

STORIES FROM THE ACTS OF THE APOSTLES

THE GIFT OF TONGUES.

[ACTS, CHAP. 2.]

AND when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting. And there appeared to them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance.

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now, when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying to one another:

"Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born, Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus and Asia, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God?"

And they were all amazed and in doubt, saying one to another: "What meaneth this?"

Others, mocking, said: "These men are full of new wine."

But Peter, standing up with the eleven, lifted up his voice, and said unto them: "Ye men of Judaea, and all ye that dwell at Jerusalem, be this known to you, and hearken unto my words; for these are not drunken as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel: 'And it shall come to pass in the last days, said God, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.' "

THE MIRACLES WROUGHT BY THE APOSTLES.

[ACTS 3, AND FOLLOWING.]

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. And he, seeing Peter and John about to go into the temple, asked an alms.

And Peter, fastening his eyes upon him with John, said: "Look on us." And he gave heed to them, expecting to receive something of them. Then Peter said, "Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk."

And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength, and he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God.

And all the people saw him walking and praising God, and they knew it was he which sat for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch which is called Solomon's, greatly wondering.

And when Peter saw it, he answered unto the people: "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power and holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when it was determined to let him go."

And as they spake unto the people, the priests, and the captain of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and

preached through Jesus the resurrection from the dead. And they laid hands on them, and put them in hold until the next day for it was now eventide. And it came to pass on the morrow, that their rulers, and elders, and scribes, and Annas, the high-priest, and as many as were of the kindred of the high-priest were gathered together at Jerusalem.

And when they had set them in the midst, they asked: "By what power or by what name have ye done this?"

Then Peter said unto them: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole."

Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled, and they took knowledge of them, that they had been with Jesus. And beholding the man which had been healed standing with them, they could say nothing against it. But when they had commanded them to go aside out of the council, they conferred among themselves, saying: "What shall we do to these men?"

And they called them and commanded them not to speak at all or teach in the name of Jesus. So, when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people, for all men glorified God for that which was done.

PHILIP AND THE EUNUCH.

[ACTS, CHAP. 8.]

AND the angel of the Lord spake unto Philip, saying: "Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert."

And he arose and went, and behold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem to worship, was returning, and sitting in his chariot read Esaias, the prophet.

Then the Spirit said unto Philip: "Go near and join thyself to this chariot."

And Philip ran thither to him, and heard him read the Prophet Esaia and said: "Understandest thou what thou readest?"

And he said: "How can I, except some man should guide me?" And he desired Philip that he would come up and sit with him.

The place of the scripture which he read was this: "He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened He not his mouth."

And the eunuch answered Philip and said: "I pray thee, of whom speaketh the prophet thus? Of himself, or of another man?"

Then Philip opened his mouth and began at the same scripture, and preached to him Jesus. And as they went on their way, they came to a certain water, and the eunuch said: "See, here is water; what doth hinder me to be baptized?"

And Philip said: "If thou believest with all thine heart thou mayest."

And he answered and said: "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still, and they went down into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing. But Philip was found in Azotus, and passing through he preached in all the cities, till he came to Caesarea.

THE CONVERSION OF SAUL.

[ACTS, CHAP. 9.]

AND Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went to the high-priest and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

And as he journeyed he came near Damascus, and suddenly there shined round about him a light from heaven, and he fell to the earth, and heard a voice saying unto him:

"Saul, Saul, why persecutest thou me?"

And he said: "Who art thou, Lord?"

And the Lord said: "I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks."

And he, trembling and astonished, said: "Lord, what wilt thou have me do?"

And the Lord said unto him: "Arise and go into the city, and it shall be told thee what thou must do."

And the men which journeyed with him stood speechless, hearing a voice but seeing no man. And Saul arose from the earth, and when his eyes were opened he saw no man; but they led him by the hand and brought him into Damascus. And he was three days without sight, and neither did eat nor drink.

And there was a certain disciple at Damascus named Ananias, and to him said the Lord in a vision: "Ananias!" And he said: "Behold, I am here, Lord."

And the Lord said unto him: "Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul of Tarsus, for behold he prayeth, and hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight."

Then Ananias answered: "Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem, and here he hath an authority from the chief priests to bind all that call on Thy name."

But the Lord said unto him: "Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. For I will show him how great things he must suffer for my name's sake."

And Ananias went his way, and entered into the house, and putting his hands on him, said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as

thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said:

"Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is the very Christ. And after that many days were fulfilled, the Jews took counsel to kill him. But their lying in wait was known of Saul. And they watched the gates day and night to kill him.

Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he essayed to join himself to the disciples, but they were all afraid of him, and believed not that he was a disciple. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. And he was with them coming in and going out of Jerusalem.

PETER AND THE CENTURION.

[ACTS, CHAP. 10.]

THERE was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always. He saw in a vision about the ninth hour of the day an angel coming in to him, and saying to him: "Cornelius."

And when he looked on him he was afraid, and said: "What is it, Lord?"

And he said unto him: "Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon, a tanner, whose home is by the seaside; he shall tell thee what thou oughtest to do."

And when the angel which spake unto Cornelius was departed, he called two of his servants, a devout soldier of them that waited on him continually, and when he had declared all these things unto them, he sent them to Joppa.

On the morrow, as they went on their journey and drew nigh unto the city, Peter went up on the housetop to pray, about the sixth hour. And he became very hungry, and would have eaten; but while they made ready, he fell into a trance, and saw heaven opened and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air.

And there came a voice to him: "Rise, Peter, kill and eat."

But Peter said: "Not so, Lord, for I have never eaten anything that is common or unclean."

And the voice spake unto him again the second time: "What God hath cleansed, that call not thou common." This was done thrice, and the vessel was received up again into heaven.

Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate and called, and asked whether Simon, which was surnamed Peter, were lodging there.

While Peter thought on the vision, the Spirit said to him: "Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing, for I have sent them."

Then Peter went down to the men which were sent unto him from Cornelius, and said: "Behold, I am he whom ye seek; what is the cause wherefore ye are come?"

And they said: "Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned by God by an holy angel to send for thee into his house, and to hear words of thee."

Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him. And on the morrow afterward they entered into Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And Peter spake unto them, and while he was yet speaking, the Holy Ghost fell on all of them which heard the word.

PETER ESCAPES FROM PRISON.

[ACTS, CHAP. 12]

NOW about that time Herod, the king, stretched forth his hands to vex certain of the church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. And when he had apprehended him he put him in prison, and delivered him to four quaternions of soldiers to keep him, intending after Easter to bring him forth to the people.

Peter therefore was kept in prison, but prayer was made without ceasing of the church unto God for him.

And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying: "Arise up quickly." And the chains fell off from his hands.

And the angel said unto him: "Gird thyself, and bind on thy sandals." And so he did. And he saith unto him: "Cast thy garment about thee, and follow me." And he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision.

When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord, and they went out and passed on through one street, and forthwith the angel departed from him.

And when Peter was come unto himself he said: "Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." And when he had considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying.

And as Peter knocked at the door of the gate, a damsel came to harken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her: "Thou art mad." But she constantly affirmed that it was even so. Then said they: "It is his angel."

But Peter continued knocking, and when they had opened the door and saw him, they were astonished. But he, beckoning unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of prison. And he said: "Go show these things unto James, and to the brethren." And he departed and went into another place.

Now as soon as it was day, there was no small stir among the soldiers. What was become of Peter? And when Herod had sought for him and found him not, he examined the keepers, and commanded that they should be put to death. And he went down from Judaea to Caesarea, and there abode.

PAUL IN THE SHIPWRECK.

[ACTS, CHAP. 27.]

AND when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. And entering into a ship of Adramyttum, we launched, meaning to sail by the coasts of Asia, one Aristarchus, a Macedonian of Thessalonica, being with us. And the next day we touched at Sidon. And Julius courteously entreated Paul, and gave him liberty to go unto his friends to refresh himself.

And when we had sailed slowly many days, and scarce were come over against Cnidus, the wind not suffering us, we sailed under Crete, over against Salmone, and, hardly passing it, came unto a place which is called The Fair Havens, nigh whereunto was the city of Lasea.

Now when much time was spent, and when sailing was dangerous, because the fast was now already past, Paul admonished them, and said unto them: "Sirs, I perceive that this voyage will be with hurt and much damage, not only to the lading and ship, but also of our lives."

Nevertheless the centurion believed the master and the owner of the ship more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and there to winter. And when the south wind blew softly, supposing that they had obtained their purpose, loosing thence, they sailed close by Crete.

But not long afterward there arose against it a tempestuous wind, called Euroclydon. And when the ship was caught and could not bear up into the wind, we let her drive. And running under a certain island which is called Clauda, we had much work to come by the boat, which when they had taken up, they used helps, undergirding the ship; and fearing lest they should fall into the quicksands, strake sail, and so were driven.

And we being exceedingly tossed with the tempest, the next day they lightened ship, and the third day we cast

out with our own hands the tackling of the ship. And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away.

But after long abstinence, Paul stood forth in the midst of them and said: "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship. For there stood by me this night the angel of God, whose I am, and whom I serve, saying: 'Fear not, Paul; thou must be brought before Caesar, and lo, God hath given thee all them that sail with thee.' Wherefore, sirs, be of good cheer, for I believe God, that it shall be even as it was told me. Howbeit, we must be cast upon a certain island."

But when the fourteenth night was come, as we were driven up and down in Adria, about midnight the shipmen deemed that they drew near to some country, and sounded, and found it to be twenty fathoms; and when they had gone a little farther, they found it fifteen fathoms. Then, fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for day.

And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship, Paul said to the centurion and to the soldiers: "Except these abide in the ship, ye cannot be saved." Then the soldiers cut off the ropes of the boat and let her fall off.

And while the day was coming on, Paul besought them all to take meat, saying: "This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. Wherefore I pray you to take some meat, for this is for your health, for there shall not an hair fall from the head of any of you."

And when he had thus spoken he took bread, and gave thanks to God in the presence of them all; and when he had broken it, he began to eat. Then were they all of

good cheer, and they also took some meat. And we were in all in the ship two hundred, three score and sixteen souls.

And when they had eaten enough, they lightened ship, and cast out the wheat into the sea. And when it was day they knew not the land, but they discovered a certain creek with a shore, into the which they were minded, if possible, to thrust in the ship. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

And falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast and remained immovable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape. But the centurion, willing to save Paul, kept them from their purpose, and he commanded that they which could swim should cast themselves into the sea, and get to land, and the rest, some on boards and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land.

MEMORY AIDS AND THOUGHT STIMULANTS.

MISS LAURA FISHER,

Educator and Kindergartner, Boston, Mass.

When a child's interest is once aroused it is comparatively easy to guide it. It is essential, therefore, for parents to know what are the elements in stories which interest children, and then to know which are the healthful and character forming interests.

The first element in a story which interests children is action. They like their stories to be full of people who are doing things, or rather to have a story about one person doing many things.

After the action they become interested in the personality of the doer, his dress, his surroundings, and last, his motives; and the following questions will lead the child not only to the action and the persons in which he is interested as well as their character, but, unconsciously to the sentiments which underlie and inspire them.

These questions, and their answers, will have great value in another direction. The habit of aimless reading is often formed all too early. The child should be encouraged to have a purpose in his reading, and in his earliest reading this may be fostered by the use of these questions,—not used as tasks but as pleasure exercises.

Many of the questions are directed to the retelling of the story as the answer. There is no surer way of fixing a story in a child's mind than the retelling of it, and the parent who will encourage the child to retell the stories he reads, causes him to read with closer care and attention, keeps alive his interest, develops his memory, and cultivates his power of expression.

And all this is perhaps the best kind of beginning of "Self Culture for Young People."

1. Can you tell what a bazaar is? (pp. 26-27.)
2. Whom did the children meet in the Queen's Walk? (p. 31.)
3. How was she dressed? (p. 31.)
4. Tell some of the things that the people in Wonderland did and said. (pp. 52-55.)
5. How many Animals in the Zoo did the twins see? (pp. 36-46.)

6. Where had the traveled Cat been? (pp. 38-39.)
7. Can you tell the story of the three little Kittens? (pp. 39-40.)
8. What became of Betty Pringle's Pig? (p. 44.)
9. Tell what some of the queer folk did. (pp. 46-56.)
10. Where did the Crooked Man live? (p. 49.)
11. Who were the three men in a tub? (p. 55.)
12. Who do you think were the funniest folk the twins saw? (pp. 59-66.)
13. Which of the storyland stories can you tell? (pp. 62-66.)
14. Do you know the names of the twenty-six friends the children met? (pp. 61-62-63.)
15. How many cats had Dame Wiggins? (p. 66.)
16. What was painted on the house where the three Bears lived? (p. 68.)
17. Who were the friends of Little Red Riding Hood? (p. 74.)
18. Tell some of the fairies and giants the children met. (p. 79.)
19. What wonderful things did the little men do in little man's land? (p. 83.)
20. How did the man without a shadow travel? (p. 84.)
21. How did the pilgrims get out of the giant's castle? (p. 86.)
22. How did they get out of the giant's cave? (p. 88.)
23. How often do men see the sun in Snow and Ice-land? (p. 89.)
24. Can you tell some of the Animals the twins met? (pp. 91-98.)
25. Tell the story of the Rats, the Mice, and the Cat. (p. 93.)
26. What happened at the court of the King of All Beasts? (p. 96.)
27. What became of the two Jays "By and Bye"? (pp. 137-138.)
28. What happened to the Colt who did not care? (pp. 140-142.)
29. What happened when the Hare kicked the stone? (p. 142.)
30. What became of the Hens who quarreled? (p. 143.)
31. What did the Pig see when he went on his travels? (pp. 145-147.)
32. What became of the Rat who could not make up his mind? (p. 147.)
33. What happened to the Cat who was as good as every one else? (pp. 152-155.)
34. Tell the story of the selfish Dog. (p. 155.)
35. What became of Greedy Jick? (pp. 157-158.)
36. What became of the Fish who would have their own way? (p. 161.)
37. Did the young Bees find out how to build a better sell than the old folks? (p. 163.)

38. What were Juliet's three tasks and who helped her out? (pp. 164-165.)
39. What did Juliet receive when all her tasks were done? (pp. 167-168.)
40. Tell of some of the things that William found in his walk. (pp. 169-176.)
41. What do you know about Mistletoe? (p. 170.)
42. Describe the Lap-wing's trick. (p. 171.)
43. Where do Sand-Martins live? (p. 173.)
44. What is the Kingfisher's other name? (p. 173.)
45. Where does the Heron build his nest? (p. 174.)
46. What were the names of the three Giants who worked for Jobson? (p. 179.)
47. What work did Aquafluens do? (pp. 180-181.)
48. Who was the brother of Aquafluens? (p. 186.)
49. What work did Ventosus do for Jobson? (p. 187.)
50. Which was the strongest of the three Giants and how did he do his work? (pp. 190-193.)
51. How did Vaporifer do his work? (pp. 191-193.)
52. Tell of some of the wonderful things Captain Compass saw on his travels. (pp. 194-198.)
53. How did the farmer's old clock stop? (p. 199.)
54. How many times did the clock tick in 24 hours? (p. 200.)
55. How was the pendulum persuaded to go to work? (p. 200.)

Note on the Kindergarten Songs: Many of these are suitable for repetition and the children should be encouraged to learn and to sing the simple little tunes. (pp. 221-254.)

56. Of what did Noah build his Ark? (p. 295.)
57. In what year was the King James version of the Bible completed? (p. 285.)
58. What did God create on the third day? (p. 286.)
59. Tell the story of Adam and Eve. (pp. 288-291.)
60. How was Cain punished? (pp. 291-292.)
61. Why did not Abraham kill his son? (p. 294.)
62. Which was the first bird to go out of the Ark? (p. 295.)
63. What did the Dove do? (p. 295.)
64. What did God say about the rainbow? (p. 296.)
65. Can you tell the dreams of Joseph? (p. 297.)
66. Tell the story of Joseph's Coat. (pp. 298-300.)
67. What happened to Joseph when he first reached Egypt? (p. 299.)
68. What was the dream of the King's Chief Butler? (p. 301.)
69. What did the King's Chief Baker dream in prison? (p. 301.)
70. What was King Pharaoh's dream? (p. 303.)

71. What did King Pharaoh's dream mean? (p. 303.)
72. Did it come true? (p. 304.)
73. Why was Joseph given such great power in Egypt? (pp. 305-316.)
74. Tell the story of Benjamin's going into Egypt. (p. 305.)
75. What happened to Jacob when he went to Egypt? (p. 309.)
76. How old was Jacob when he died? (p. 306.)
77. Tell the story of the Baby Moses. (p. 317.)
78. What happened to the walls of Jericho when the people shouted? (p. 319.)
79. How did Gideon choose his soldiers? (pp. 320-324.)
80. What happened to Gideon's fleece of wool? (p. 322.)
81. Tell the Dream of Gideon. (p. 324.)
82. What did it mean? (p. 324.)
83. What did Ruth say to Naomi when she wished to stay with her? (p. 326.)
84. What happened to Ruth when she went gleaning? (pp. 362-368.)
85. Whom did Ruth marry? (p. 330.)
86. Tell what you know of the boy Samuel. (pp. 335-338.)
87. How did David kill the Giant? (pp. 335-338.)
88. Why did the Queen of Sheba go to see King Solomon? (p. 339.)
89. Tell the story of Elijah and the Widow's Son. (p. 340.)
90. What did Gehazi do and how was he punished? (pp. 341-344.)
91. What do you know about Queen Esther, Haman and Mordecai? (pp. 344-355.)
92. What happened to Daniel in the Lion's Den? (pp. 358-360.)
93. Where was Jesus born? (p. 361.)
94. Tell the story of the Wise Men and the flight into Egypt. (pp. 362-365.)
95. How were the five thousand people fed? (p. 362.)
96. How did they bring the man who was sick of the palsy to Jesus? (p. 372.)
97. Tell about Jesus and the little children. (p. 375.)
98. Tell the story of the Debtor and of the poor Samaritan. (pp. 378-380.)
99. Tell the story of the Prodigal Son, and of the Ten Virgins. (pp. 385-387.)
100. Can you explain the parable of the Sower? (pp. 389-391.)

NOTE.—*There are some excellent "memory gems" in these New Testament Stories—Teachings and Parables, that may well be used as such.*

A